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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXII.

Jackson, Miss., March 13, 1941

NEW SERIES
VOLUME XLII. No. 11

Who's Who and What's What

There were about forty conversions and 200 rededications in a meeting at Jefferson City, Tenn., in which Pastor C. W. Pope was assisted by Dr. W. W. Hamilton.

Pastor R. K. Corder welcomed eleven new members Sunday in the church at Philadelphia, seven of them by baptism. Dr. C. C. Morris of Ada, Okla., will help him in a meeting April 28-May 7.

The church at Mercedes, Texas, recently celebrated the tenth anniversary of the pastorate of Rev. E. V. May. There have been 550 additions in the ten years. The church presented the pastor and his wife with a silver service.

Jesus said there is joy in heaven over one sinner that repenteth. If that is true in heaven, we have an idea that when a Baptist paper reports ten or fifty or a hundred saved in a revival meeting, it produces joy in the hearts of God's people.

To the members of Antioch Church: You have been getting your paper for a short while, I trust as the Record makes its visit in your home it will be helpful to you in doing great things for the Lord.—Pastor L. R. Massey.

To the members of Pine Hill Church: By a unanimous vote of the church to adopt the Every Family plan of the Baptist Record, this paper will make a visit in your home each week. I trust you will read it, pass it on to others and that it will prove a blessing to all. Your pastor, Rev. L. R. Massey.

Pastor W. Herschel Ford of Southside Church, Jacksonville, Florida, had Dr. Herbert Lockyer in a Bible Conference. Dr. Lockyer is from Liverpool, England, has been pastor of Baptist churches in Scotland for 25 years. He is said to be a great Bible teacher, a magnetic speaker, an author of note. He is sane and full of humor and human kindness, leaving the church better prepared for Christian living. His address is 633 Epruce St., Philadelphia, Pa.

Dr. W. A. Hewitt has for several years been preaching one Sunday afternoon in each month to the people of Briar Hill church in Rankin County. Recently he resigned and they have now called Dr. R. B. Gunter who preaches to them one morning and evening in each month. He is also a member of this church. The church was organized over fifty years ago and had Rev. Wayne Sutton for pastor many years. They have a good history and are a delightful church to preach to as we know from personal experience.

The Christian Advocate carries a story of a pastor who was rebuked by a layman for using sermon notes: "But, one day not long afterward the pastor was making a call in the layman's home and heard his wife ask him to go to the store, naming three articles she wanted. "Write them down!" the husband said, as he started to get his hat. "I never can remember what you want." When he returned the preacher met him. "You ought to be ashamed of yourself!" the preacher exclaimed. "You expect me to remember all the things I have to say in thirty minutes, and you can't remember salt, butter, and cinnamon." The layman saw the joke, admitted his mistake, and probably had a little more appreciation of his pastor's problems.—Ex.

MISSISSIPPI PASTORS' AND LAYMEN'S EVANGELISTIC CONFERENCE

March 17-20, Clinton, Mississippi

Inspiration and information; the greatest week of the year for Mississippi Baptists.

ROOM AND BEDS PROVIDED for Pastors, Laymen and Speakers.

Due to limited space in dormitories and homes, and the expectation of the largest attendance ever, we will not be able to offer this hospitality to others.

Many will be able to drive in each day.

Meals at the College Dining Hall 25 cents each.

Welcome to Clinton.

—EVANGELISTIC COMMITTEE.

A man may be counted a poor business man by some of our financiers, yet he may have laid up a greater fortune in heaven than they all.—G. P. White.

As a result of the meeting conducted by the Taylors there were 151 new members received into First Church, Columbus, according to the most recent report. Of these 101 came on profession of faith.

A plaque set up in a war torn city in China by grateful citizens reads: "Our deep gratitude to the families in this place, who through the thing inside them called Christianity, have done more to nurse our sick and our wounded, and to help our troubled people than any group we know."

The War Department announces that trailer churches will soon serve our growing army. Each division will have a truck and trailer equipped with a public address system, a portable pulpit, and hymn books for 2,000 men. We hope that from those trailers the real gospel will be preached.

It won't be long now until the committees in our churches will make the canvass of the membership in the Now Club to pay off the indebtedness of Mississippi Baptists. We all hope for victory when the returns are in. The results will be published in The Baptist Record and probably in many other papers. How will your church show up in the reports? See that the work is done thoroughly.

It used to be said semihumorously that Baptists and Methodists were the religious pioneers and frontiersmen; that they went into the western wilderness and preached the gospel and built churches. When the streets were paved and banks were organized, then came the Episcopalians and Presbyterians with white shirts and collars turned hindside before. We hope Baptists will never lose their pioneering spirit. It is the spirit of initiative and courage; it is the spirit of victory. That is one meaning of the word Hebrew. That is why Abram was called the Hebrew. That is what made heroes of faith who are spoken of in the eleventh chapter of Hebrews. "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out not knowing whither he went." This spirit explains why there are more Baptists in the South and Southwest than of any other religious faith.



Dr. B. B. McKinney, Nashville, will conduct the song services for the Evangelistic Conference, and will also lead a conference on "Evangelistic Music and Singing."

It requires quite a large cemetery to bury the unused talents God has given to his people.—G. P. White.

Evangelist Roland Q. Leavell will lead in a simultaneous evangelistic campaign in Jacksonville, Florida, April 29-May 10.

Pastor W. R. Haynie reports that at Gretna, La., the church has recently had 26 additions, an increase of 107% in the Sunday school attendance, 60% in the W. M. S., and 120% in church attendance.

The editor was privileged to participate in the ordination of brother Robert Adams as deacon of Wellman church in Lincoln County. Pastor Hammett led the ordaining prayer. Brother Adams is superintendent of the Sunday school. The church has recently moved into their new building and has grown in many ways. It was our privilege to be in the hospitable home of Deacon and Mrs. McGraw, who we were told had reared nine orphaned children.

West Point: Mrs. J. T. Ruble is teaching in the Junior department of our Sunday school; her son, Emmett Ruble, is superintendent of the Sunday school, one of the deacons in the church and financial secretary; his wife, Mrs. Emmett Ruble, teaches in the primary department and is church clerk; a daughter, Miss Louise Ruble, teaches in the primary department; a daughter-in-law, Mrs. Joe Ruble, teaches in the Junior department. Is not this something to be proud of?

Mr. Geo. W. Card sends another warning against any man or woman who goes about among the churches selling song books and soliciting advertising, collecting the money of course, and then the books never arrive. Our people must be on their guard against any wiley strangers. The only safe thing to do is to order your song books from the Baptist Book Store. Of course the people who do not read the Baptist Record will be the most likely victims of these schemes or any other humbugs. The Baptist Record will save you lots of trouble and will increase the collections in the churches.

On Thursday of last week a council of ministers met at Baptist Headquarters to examine brother J. R. Throgmorton for ordination to the ministry. The council consisted of Dr. W. A. Hewitt, Rev. Joe Canzoneri, Rev. I. F. Metts, Rev. A. S. Johnston and P. I. Lipsey. Brother Throgmorton has charge of a group of boys at the Baptist Orphanage. He is an alumnus of Howard Payne College in Texas. The examination was satisfactory and the council recommended that the church ordain him. He was ordained by the Davis Memorial Church on Sunday night, Dr. M. O. Patterson of Mississippi College preaching the sermon.

Sparks and Splinters

To the members of Gallman church: This week the Record will come into your homes by unanimous vote of the church. May it be a source of inspiration and information to you as we continue to go forward with our Lord.—P. F. Herring, P.

Pastor W. E. Bailey, whose address is 2043 Linden Ave., Memphis, Tenn., says that the people of Longtown where he preaches are enjoying the Record fine. The Lord's supper was observed on the last meeting day. The pastor's brother Jas. E. Bailey, Jr., preached. There were two additions by letter. The church and pastor are planning and praying for the revival.

Dr. Norman W. Cox will be with the Shubuta Baptist Church in a meeting from March 16 through March 21. We will have the night services in the church and the morning services will be at the chapel of the school at 10 o'clock. We will also hold chapel services at the DoSoto school each morning at 8:15. We are praying for a great meeting.—Pastor N. A. Edmonds.

Pastor Montie A. Davis of East Moss Point will have Rev. M. S. Varnado of Mobile to help in a meeting beginning the second Sunday in April. Last week the church conducted a training course, the pastor teaching "Building A Christian Home"; Rev. James C. Taylor teaching "What We Believe"; brother Corrona teaching "Training in Christian Service"; Mrs. Davis "The Junior and His Church."

Dr. T. L. Holcomb will be the speaker on the program of the Baptist Hour on Sunday afternoon, March 16, at 3:00 o'clock CST over WSLI. His subject will be, "Christ and Man's Ultimate Need." Dr. Holcomb is well-known not only among Baptists, but among all the people of the South as a speaker and as an executive. He has a spiritual message which all our people will enjoy.—S. F. Lowe, Chm. Committee.

A few days ago the daily papers published the story of the proposed cooperation of a committee appointed by the booze barons with state and county officers to promote proper regulation of the sale of liquor. Anybody who knows the people whose names are on that list knows that some of them at least have no sympathy with the law and do everything possible to assist violators of the law. It would be a joke if it were not so tragic.

The church at Brandon on last Sunday voted an increase in the salary of Pastor H. W. Roberson. On the third Sunday in March the church will have Home Coming Day, and all former pastors, former members and friends are invited. The service will begin at 10 a. m. A history of the church will be read by Mrs. Lily Burns. The people will be entertained for dinner in the hospitable homes of the members. An offering will be taken for the church building fund.

Rev. William Lowrey Compere has accepted the call of the church at Belzoni and will begin his work as pastor there the middle of this month. He is an alumnus of Mississippi College and of the Baptist Bible Institute. He was a few years ago pastor of the church in Ellisville, and went from there to Franklinton, La. We are glad to welcome him back to Mississippi. He is a native of Rankin County. The church at Belzoni has made an excellent choice, and we predict for them all a period of great advance in the work.

You will find on another page a report of the committee appointed by the Southern Baptist Convention last year to report this year on a proposed change in the by-laws. This report is published by order of the Convention sixty days before the Convention meets. The change in by-laws was proposed by Dr. L. E. Barton, and required that no member of any board or commission of the Convention should be eligible for re-appointment when his term of service expired. The Committee report recommends that this provision shall apply only to the Executive Committee of the Southern Baptist Convention. See the report which offers reasons for the recommendation.

THE STATE SUNDAY SCHOOL CONVENTION

Walton E. Lee

Water Valley was the place and March 4 and 5 the date. Brother A. E. Harvey, appointed to lead the music of the convention, promptly at ten o'clock announced "Come Thou Almighty King" as the opening hymn and the program was under way.

Brethren Pierce and Hunter led in prayer and following the singing of a number of old hymns, comprising the devotional, brother J. E. Sweany the president of the convention took charge.

The address of welcome on the part of the host church and city was delivered by brother W. B. Hunter which was responded to by brother Ed Byrd of Holly Springs.

Dr. N. D. Timmerman, appointed to bring a devotional message to each session, announced that the subject of the series would be "The Book of Books." In the first, at this time he emphasized the inspiration of the Book. It was heartening, in this day when the Bible is in question, to have its divinity so forcefully stressed. A number of reasons were cited in proof of the inspiration of the scriptures and surely the host of Sunday school workers will have a deeper appreciation of the real value and importance of the Book we are to teach.

Mrs. O. M. Jones, manager of our book store, was on hand with a display of good books. In this session opportunity was given her to extend an invitation to visit the display and to call special attention to some of the more recent books.

The closing feature of this opening session was an address by brother McCall, our State Mission secretary. Brother McCall is always listened to with increasing interest in his presentation of the work in the state, with which he is unusually familiar, as well as with the work throughout our Southland. The address this morning was a recounting of the work in Cuba as he observed it on a recent visit.

Afternoon Session

"Come Thou Fount" and "Ready" were sung and brother S. H. Shepherd led in prayer.

The power of "The Book of Books" and the things that have been wrought through this power through the years were stressed by brother Timmerman in the second of his series on the Bible. It was another fitting tribute to the book that is above all books. The things emphasized as having been accomplished by it challenged the best in the Bible school workers in an effort to give to it more completely the place it should have.

"The Elementary Years" was discussed by Miss Carolyn Madison the assistant to brother Williams in this department. The importance of the work in the Elementary grade was magnified and emphasized and the elementary workers in the convention were inspired to be more diligent in their efforts.

The address of Miss Marie Estes from the Sunday School Board on Church Libraries was really a high hour in the proceedings. Due emphasis was given to the necessity of providing good literature for the people, especially the younger ones.

The offer of the Sunday School Board to donate ten new books to any church or Sunday school to be a nucleus of a library was presented with the desire that many take advantage of it.

The Baptist Record was brought before the gathering by brother Goodrich in his usual earnest forceful way and no doubt there will be many new readers as a result. Surely there should be. The general meeting now broke up into departmental conferences which were presided over by trained workers. The session adjourned from these conferences.

Evening Session

In the opening prayer and praise service "Stand Up For Jesus" and "What Can Wash Away My Sins" were sung and H. E. Spell led in prayer.

Special musical numbers were rendered:

Brother Harvey sang "Back to Bethel"; the

Pastorial Problems

By Norman W. Cox

"LONELINESS"

Many a pastor has known the experience of genuine loneliness. It is a cup that the prophets of God and missionaries have throughout the ages had to drink. Not infrequently for the sake of the cause they have to be friendly with everybody and intimate with nobody. There are things that others can do without comment from which they must refrain to avoid criticism. Not a few of the people whom we serve have the feeling that they would be embarrassed themselves, or embarrass the pastors if they took them fully into their social lives. Not infrequently this would be true. Many times it would not be true.

The general attitude of the public towards a preacher rather makes him a "marked man." If he is too sociable and mixes up freely with social diversions and outside interests there are those who feel that he is not being consistent with his real mission in life. If he does not mingle freely, there are those who think of him as a recluse and a hermit. We have real difficulty in striking at the right medium.

If the pastor lives according to the Book and tries to see his people through the eyes of the Lord and feel towards them according to the Master's compassion, he is so conscious of their needs and is so frequently aware of his inability to get the people to realize their spiritual opportunity and privilege that he has to watch himself lest he lose his smile and becomes of a sorrowful countenance.

Each of us has quite a problem for himself in combating the chill of loneliness. On the one hand we get exhausted from constant association with the sins, tragedies, bereavements, problems and needs of people. Again our heart hungers for understanding companionship with others who love the Lord and love the people.

Our brethren in the churches can greatly help their pastor by treating him like he was a human being and bringing him to know they understand his heart and love him.

Loneliness of soul is not confined to the ministry. Our churches are crowded with people who have lonely hearts. In their situation there is a great opportunity for the pastor. I have realized this more and more as the years have gone on. I have regretted that I have such a little time to give to ministering to the many whom I could help who suffer from genuine loneliness.

Hillman College Quartette sang "I Know A Name." Both were greatly enjoyed.

In the third message of Dr. Timmerman on "The Book of Books" strong emphasis was placed upon its being a book with a message of love. Many examples of the impelling force of love were cited to enforce the surpassing value of the Book. Truly from this viewpoint as well as others which were mentioned it is "The Book of Books."

In a stirring message by brother H. E. Ingram of the Sunday School Board four special needs in Sunday school activity were stressed. First, more workers; second, a new program of training workers; third, a new movement of adult evangelism; and fourth, a deeper commitment on the part of the officers and teachers in our Sunday schools.

Dr. R. G. Lee in his first message spoke from Psalm 100:3, "We are his people and the sheep of his pasture."

A picture was painted of the day in which we live and a dark picture it was.

Now since we are his people in this dark day what kind of people should we be? was asked.

(Continued on page 14)

Editor L. L. Gwaltney of the Alabama Baptist well says about articles for publication in a Baptist paper: "As the number of words goes up, the number of readers goes down."

"I BELIEVE GOD"

By Selsus E. Tull, Evangelist
Hazlehurst, Mississippi

These words of Paul were spoken in the face of great perils. It was in the midst of a storm at sea which had blacked out the sun and the stars for fourteen days and nights. Hope that any one on board the ship would be saved had gone out in eclipse. The 276 souls on board that ship who had battled the storm without food or sleep these two long weeks were exhausted and sat in mute despair.

It was in the black midnight that Paul—"the prisoner of Jesus Christ"—called these sleepless men about him and said: "There stood by me this night the Angel of God, whose I am, and whom I serve, saying, fear not Paul: thou must be brought before Caesar, and lo, God has given thee all them that sail with thee. Wherefore, sirs, Be of good cheer; for I believe God, that it shall be even as he told me."

The storm had not abated. There was nothing but blackness overhead. There was nothing but the raging depths beneath; yet Paul's voice was calm as he admonished those weary men to throw away all their fears and take some food for their famishing bodies.

In all the word of God, there is no greater picture of a mastering faith than we find in this mid-night scene on a lost ship at sea. Surely this scene has its applications and its message to the times in which we live today.

The whole world is adrift today on a storm-tossed sea where gross darkness has driven both sun and stars into eclipse. Strong men are staggering, and the destiny of nations is floundering in suspense.

Out of the present gloom, let us hear the voice of a mastering Faith as it proclaims: "Sirs, be of good cheer—I believe God."

This experience of Paul teaches us that God sees through the storm. That God knows where his believer is under every peril. The man who can say, "I believe God," is never in danger. Angel messengers can cross every field of terror, and speak through every storm.

To believe God means to survive disaster. The outlook may be frightful, but the man who believes God may rest in the assurance that God's purposes are going to ride out the storm. In the blackness of that awful night, Paul could speak calmly about God's presence and about his future purposes.

One man's faith may save a multitude. The Angel said to Paul that night: "God has given thee all them that sail with thee." To rescue his own man, God would deliver all others who shared his peril. There are many other Scriptures which teach this same great truth. God promised Abraham that he would save all Sodom for the sake of ten righteous souls if such could be found in Sodom. God spared all Israel from his curse of death when Moses interposed himself and said: "If not—then blot me out of thy book."

The present "world crisis" is not as fearsome as the crash of Hitler's bombs would seem to echo. There are yet people in the world who believe God. Disasterous loss and frightful wreckage are taking place. That was true in Paul's case. The ship and its cargo went down, but God's purpose survived, and God's man of faith emerged victorious!

No situation is too great for God to manage. The captain of Paul's ship had taken every means to stay afloat. His efforts were at an end, and his men were left to wait the final plunge to death. In such extremity, God's salvation was revealed through the faith of Paul.

The man who believes God must stand forth to proclaim God's purpose of deliverance. Paul was a prisoner on that ship, but he assumed command, and even the captain was glad to listen to the man who was in touch with a power greater than wind and waves.

God has not forsaken the world. The atrocities of godless men are working ruin among the nations, and the storms of hate and destruction are smashing the treasured monuments of history.

The wealth of nations is going up in smoke. But, there is yet faith in the earth. There are souls who dare to believe God in every country of Europe today. God has his representatives in China and in Japan.

These souls believe in God's living presence in the midst of danger. They believe in God's power to finally overrule disaster. They believe in God's future purposes which shall obtain when the fury of the storm has died away. These men of Faith are the only people who today can say in the midst of a world which seems to be drifting to its doom, "Wherefore, sirs, Be of good cheer."

There is survival ahead! To live through the present distress is a mighty test of faith for God's people. Loss and great suffering may have to be endured, but the storm is sure to pass, and there is coming a time when God's man of faith may "take bread and give thanks," and say to a broken and starving world, "Wherefore, I pray you, take some meat." Let God's people take hold of their anchorage of security, and let them confidently set before this desolate, hungry world the only "meat" than can bring back life and hope from the chaos which sin has wrought.

I stood in the room where death had taken the young mother. The baby, four days old, was asleep in its little crib. I put my hand on the young husband and said: "You have my profoundest sympathy." With tears dripping from his face, he turned to me and calmly said: "Pastor, what is my Saviour for if not for an hour like this?"

Looking into the flames of a world on fire, God's man can say: "What is a world-wide gospel for if not for an hour like this?" Not after the storm is past, not when the peaceful shore is reached, but while the darkness deepens, and the sun and stars are blacked-out that Faith in God becomes the anchor of the soul, and the hope both sure and steadfast! "Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me."

INFANT BAPTISM

To assume that the few drops of water the minister or priest drops on the head of an infant in any sense whatever washes sin and guilt from that infant is to imply two false things: one, that infants so treated are the special objects of divine grace; two, that those infants not so treated are excluded from the realms of grace. Dr. Earle V. Pierce legitimately insists that apostasy entered the church when infant baptism was introduced in the second century; that it laid the foundation of the union of church and state and indeed established that regimentation of Christians that culminated in the establishment of the papacy. Certainly, it led to tyrannical legalism whereby dissenting parents who would not have their infants snatched from the cradle and conscripted into the church were penalized with confiscation of goods, exile, and even a torturous death. The infant baptism of our day is a beatified relic of an ancient tyranny.

The matter of the salvation of infants and irresponsible children cannot be left to the fancies of priests and men. Thank God, it is not. He has expressed himself through Christ clearly enough for us to know that the benefits of his grace are not restricted to man-created rituals. They are applied to the needs of the situation without regard to priestly functions and forms.

It does not become a New Testament Christian who believes in the freedom and competence of the soul in its approach to God to preempt that soul's privilege of voluntarily confessing faith in Christ in a true baptism, at an understanding age, by baptizing it in infancy.

The schism which has rent the church into so many fragments will never be healed while men advocate error as though it were truth. And the holding of the sacrament of infant baptism as a Christian legitimate not only is dangerous doctrine—modified while under tender idealistic control—but is a foe to that spiritual freedom for which all New Testament Christians should stand.

—Watchman-Examiner.

THE RAMPARTS WE WATCH

F. V. McFatridge

"Stand fast therefore in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5:1.

In my last article I endeavored to trace in brief outline the growth of the totalitarian ideal since the World War, especially as it applies in the realm of religion. It is an idea that has a peculiar fascination for minds of certain structure, who are afraid of democracy . . . of that great entity of which they are a part, the people. There are two groups of people to whom it appeals: (1) The egotistical thinkers, who, like the friends of Job, believe that wisdom was born when they were, and will die with them. Who think their ideas infallible, and cannot endure to be contradicted. (2) Those who are afraid of the responsibility of thinking, too lazy to think a thing through, who buy their ideas ready-made at the bargain counter, and who would be more at ease if there were some authority who would dictate their beliefs.

In this article I shall confine myself to a brief discussion of the suggestions advanced by a pastor in Arkansas, mentioned in my previous article. In regard to the theme of his discourse, the forming, by the authority of the state, one Protestant church, one may well ask the question: "Why Protestant merely?" If the ideal of one church, backed by the authority of the state, is correct, then all Protestant denominations are outlaw, and have no right to exist. Without exception the Protestant denominations, (I do not include Baptists, in the sense of having come out of Rome) came to be as a result of rebellion against a State church. If the state has the right or authority to combine the Protestant denominations, it has also the right to combine them with the Catholic church, and really have church union, with an organization that has had thousands of years experience in keeping folks in line. Of course, this does not agree with the totalitarian ideal, which is racial and national, rather than international . . . but we are speaking of principles.

The suggestion that religious liberty must be abolished is preceded by a remarkable statement: "Religious liberty is the most devastating force in church work." The language is well chosen in that he speaks in the present tense, and that he says "church" work rather than Christian work. Religious liberty became inescapable with the Renaissance, the awakening of the human mind as it emerged from the Dark Ages, more insistent as the Bible was translated into the vernacular of the people, and with the invention of the printing press. Ignorance is the only fetter that can control the human mind. The achievement of religious liberty was a long and terrible process. Preachers were burned at the stake, others languished in prison, women and children were driven from their homes and exiled, and the torture chamber did its best to destroy the impulse, without avail. To have said that religious liberty, or rather the spirit that achieved that human right, has been a devastating force would be to repudiate the Reformation, the Wesleyan Revival, and every other great spiritual awakening. Our forefathers, victims of religious persecution, left their homes in Europe to found in the American wilderness a new sort of civilization . . . a civilization of free men, endowed with certain inalienable rights, among which was the freedom to worship God according to the dictates of their own conscience.

Of course these pioneers did not, according to Mrs. Hemans:

"Leave unstained what there they found:
Freedom to worship God."

Bancroft says: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." John Locke said: "The Baptists were the first propounders of absolute liberty, just and true liberty, equal and impartial liberty." Dr. Truett, nearly twenty-one years ago,

(Continued on page 7)

EDITORIALS

LORD, TEACH US TO PRAY

You will recall that Luke gives us these words in the eleventh chapter of his gospel. He says that as Jesus was praying in a certain place, when he ceased, one of his disciples said, "Lord, teach us to pray, even as John also taught his disciples." Men will always be learning something from this incident, something probably new and very helpful. Let's look at it briefly here.

It is evident that prayer is a natural urge of the human heart. There is in every one of us, every normal human being the feeling sometimes at least that there are needs which we cannot meet of ourselves; and that cannot be met by any human agency or through any material sources. We do not live simply in a material world, nor subsist on merely material things. And even in a material world there are problems which an intelligence superior to our own will enable us to solve satisfactorily. We need to come into contact with the "Father of Spirits," or our life is on a low plane and in a very limited circle.

In our desire to contact the Father of Spirits, to find Him and have fellowship with Him we are severely handicapped. We do not know how. We do not know which way to turn. We do not know what method to use, what words to employ, what attitude to assume. We are like one who sees a great power plant in operation; we see houses lighted and machinery running, and doing things beyond our power or comprehension. And we want to know how to light our own homes, how to utilize the machinery to perform our tasks. We look out on a world, a universe that gives every evidence of marvelous intelligence and infinite power. We see this power and intelligence producing results in growing crops, ripening harvests, in intellectual quickening, in moral aspiration, in religious and spiritual longings, in setting standards of righteousness, in ordered society, in civil government, in church activities, in changing men's lives. How shall we understand it all; how can we receive the largest benefits from it all. We need help. We want to know how to pray, that we may participate in all the benefits of this spiritual order.

This is more especially true when we come into contact with somebody who seems to know how, who is manifestly at one with God's purpose, is in the full enjoyment of its benefits, and glows with joyous enthusiasm in this experience. It was as Jesus was praying that the desire to know how to pray came strongly upon the disciples. There is no inspiration so contagious and strong as that of example. We want to be good when we see somebody who is good. We want to know what makes them good. We want to know the secret. Talk about "Why go to church?" It is worth anything it costs to come into contact with people who are really in contact with God. God's most common method of passing on the benefits of religion is from man to man. The inspiration of a life sustained by prayer, the vision of a face transfigured by communion with God is a great means of grace.

One of the disciples was bold enough, "when He ceased," to ask Him, "Lord, teach us to pray." What a fine spirit of reticence and reverence is shown in that phrase, "When He ceased." Of course he did not interrupt the prayer. There is a certain sense of reserve in any genuine religious exercise. We wait till it is done before we open our lips or break the silence. They saw Jesus in prayer, but they did not approach him until it was over. A halo surrounds a soul in communion with God. When God is consciously present, we tread softly. The angels cover their faces and their feet in the presence of God, while they sing, "Holy, Holy, Holy, is the Lord God Almighty; the whole earth is filled with His glory."

But this one disciple was emboldened by the sense of his need to come to Jesus after the

prayer and ask that they all might be taught to pray. He asked not merely for himself but for the others too. They had probably together expressed the same desire, for the need was upon them all alike, "Teach us to pray."

Was there something of wistfulness and wonder in this request? Did they think it strange that Jesus had not taught them more about prayer. He had indeed put into His sermon on the mount some instruction about prayer. But either it was not enough, or they had not really taken in its meaning. How we do need to be told over and over again the simplest things in religion. We are slow to take it in, or we forget so soon. Any way they were now by his example made to feel the need and the desire as never before. One ounce of example is worth a pound of precept.

Had Jesus been purposely slow to give them instruction in this matter, or to urge it upon them as a duty? Perhaps so. It is better to create the desire than to prescribe the duty or the method. If you can make your children feel the need of prayer, it is better than making them say their prayers. If they have the desire it is better than putting the words in their mouth, whether it is "Now I lay me down to sleep," or "Our Father, who art in heaven." Religious instruction had better not get ahead of religious impulse. It is a great day in anybody's life when he realizes the need of praying, believes in the benefits of prayer and really wants to know how to pray. You may need a doctor at the birth of a child to help. And you may need some help when the desire for God is strong in your soul. But the chief thing is the desire for God.

PERSONALS IN THE BIBLE

We have come in our talks about Paul's letter to the Ephesians near to the close. Here is a brief paragraph 6:21-22 that is distinctly a personal matter between Paul and his friends. But don't get the idea that it is no concern of the rest of us. There is no waste of words in the Bible, no superfluous passages, none that were of help only to the small group to whom the words were originally directed. These words contain instruction for all ages of the world.

And had it occurred to you that the Bible is mostly about people, another way of saying it is personal. If the names and stories of people were left out there would be little of the Bible left, from start to finish. Beginning with Adam and his descendants the Bible is illuminated with names. To be sure these names introduce instructive and inspirational material. God puts his message to the world in the form of men and women about whom the Bible is written. A religious paper will do well to follow the example of the Bible.

Here is the personal from Ephesians: "But that ye may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts." It has been noted that Paul has less that is personal to say in this letter than any other that he wrote. There is a good deal of space taken in all the other Epistles for purely personal messages. See the closing verses in Romans, Philippians or almost any other.

Dr. Broadus used to exhort his student in Homiletics to do as physicians do, study cases. This you can do in Paul's personal messages. The fellowship of the saints is possible only if you keep informed about them, "that ye may know our state." News about preachers and churches is concrete information about the kingdom of God. Paul wants these saints, these church members all over the country to know what's going on where he is. Remember this epistle to the Ephesians, as it is called is really a circular letter, intended to be sent to as many churches as possible. And he asks that it be read in the churches. It was as nearly like a religious newspaper as it was possible in his day.

He picked out a good man for the job. He says, "I have sent Tychicus, the beloved brother and

faithful minister in the Lord." It could not be entrusted to a second rate person.

And notice that he believes in "making known to you all things." All the news must be given as far as possible. The story of the progress of the work will stimulate and inspire as nothing else can. He says, "That he may comfort your hearts." This word "comfort" means "inspire," or put spirit into your hearts. Remember that inspire means to put spirit into. And remember that the word comfort is the same word used to indicate the "Spirit." The Holy Spirit uses the news about what is going on in the churches to awaken other Christians and to bring them to their best in Christian service.

Dr. A. C. Cree is supplying the pulpit of First Church at San Angelo, Texas, during the month of March. He will be available after that for similar work elsewhere.

Pastor C. C. Jones says that at Mendenhall 95% or more of the young people remain for the preaching service on Sunday evenings after the B. T. U. meeting. He is preaching a series of sermons to the young people on the following topics: "A young man who became governor on the basis of righteous principles"; "A young man who made good in bondage at a foreign court"; "A young woman who threw the weight of her beauty into a righteous cause"; "A young man who misused his attractive personality and failed"; "The extremist who trusted in the strength of his flesh and lost all"; "A young woman who decided for God first and won a good man for a husband"; "A young man whose opportunities were bigger than he was."

Even the clouds created by warlords may have a silver lining. While nationalism and war are endeavoring to drive Christianity out of Japan, Mrs. C. K. Dozier of Fukuoka turns the cloud inside out and shows the silver lining which gleams in Seinan Gakuin, the Baptist School for girls. She reports that there are 750 enrolled in the student body and that at special meetings held during the year 500 girls had declared their desire to follow Christ. "In spite of conditions," said Mrs. Dozier, "not a girl stopped school during the year . . . The president and others believe that ultimate victory will come." Then she adds that instead of there being fewer applicants for the spring term of 1941 there are one hundred more than usual.—(Foreign Mission Board.)

We have just read with much interest the new book by Dr. Gaines S. Dobbins entitled "Can A Religious Democracy Survive." Dr. Dobbins treats the question historically and largely and naturally from the Baptist standpoint. He recounts the coming to America of liberty loving souls whose desire was to enjoy for themselves and make possible for others the boon of political and religious freedom. He shows how this struggle found expression in the founding and growth of Baptist churches. Another chapter recounts the demand for popular education as the heir and support of free institutions, showing how this demand found expression specifically in religious education. Then he shows how this religious education forced upon the churches the training of teachers and leaders. He makes it manifest that the origin and growth of Sunday schools was a democratic or lay movement. Then it is shown the part that Baptists had in this democratic movement, it being in harmony with their insistence on individualism. This is followed by the development of similar popular religious expansion in young people's work, women's work and the Brotherhood among Southern Baptists. It is an interesting story briefly told. It is a development of Dr. Dobbins' studies as a part of his work as teacher of Religious Education in the Louisville Seminary. Then the author gives a survey of the counter currents which seek to turn back the tide of democracy. Finally he asks the question can a religious democracy survive; and says the answer lies with our churches upon whom rests the responsibility of missions, education and stewardship. They are at once the expression and the hope of democracy. The book is published by Fleming H. Revell and sells for \$1.50.

Pastor W. L. Day will have Secretary McCall will him in a revival meeting in April.

Dr. L. R. Scarborough will be with Dr. Frederick E. Smith and First Church, Greenville, in a meeting beginning April 13 and going through April 20. Pastor Smith feels that this will be of great interest to pastors and leaders in the Delta section, and hopes that many will join them in prayer.

Rev. T. W. Gayer of Uvalde, Texas, has accepted the position as Superintendent of the Louisiana Baptist Orphanage near Monroe. Some of our people will remember him as pastor of the First Church in Aberdeen a good many years ago. Since then his work has been mostly in Louisiana, for a while as pastor at Pineville.

It seems altogether possible that churches and pastors who delay entrance on the Relief and Annuity Board's retirement plan will be at considerable disadvantage later on if they decide to come in. We hope that our Mississippi preachers will get into this plan now. It is the best form of annuity a preacher can get, and will prevent many of our pastors from being put on relief later from which a very small amount will be received. If you are interested write to Rev. C. J. Olander at Morgan City.

The old saying is still true that what you get out of anything depends on how much you put into it. It applies to our Evangelistic Conference at Clinton, March 17-20. It is not enough to go, we must go praying. It is not how much somebody else puts into our empty souls, it is how much of new purpose to serve we get. Recall the words of Paul in 2 Corinthians 7:11, "What earnest care it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what longing, yea what zeal, yea what avenging."

The Christian Index quotes Dr. J. D. Freeman, former Mercer University professor as follows: "On the day following the outbreak of the First World War (August 5, 1914) the Honorable Winston Churchill, then First Lord of the Admiralty, in a moving address, told the House of Commons how he had fortified his burdened soul by pondering Joshua 1:9. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou discouraged; for the Lord thy God is with thee whithersoever thou goest. Well do I remember the reverence, the faith, the passion for righteousness that burned through that address and the appeal for Britain to put her trust in God."

One kind of humor is to tell such a "tall story," or canard, or lie, so big that nobody is expected to believe it. The humor is like that of a comic valentine, it consists of exaggeration. The Japanese do not seem to have this sense of humor. They tell something which nobody else in the world believes, and then they are surprised and even offended that others do not believe it. They say, "Our intentions are altogether peaceful, why do you Americans withdraw your nationals from our country?" They snatch off every exposed little country in the Orient, and then say to America, "Why do you wish to fortify Guam?" and to the British, "Why get excited about Singapore?" The funniest folks in the world are those who are funny and don't know it.

In the spring a Canadian stationed at Shung-king accepted an invitation to an evening meal with Generalissimo and Madame Chiang Kai-Shek. As the visitor prepared to leave in the evening, the general invited him to join a season of prayer. The Canadian reported, I never expect to hear such a prayer in all my life. The General began with a simple expression of thanks for their personal safety. Then he added thanks for the courage of the nation under fire. Then he prayed for strength for himself. But the most amazing thing in his prayer was a plea that God would help him and China not to hate the Japanese people. He prayed for the Japanese Christians, and all the suffering multitudes of Japan whose impoverishment was making the war on China possible. He prayed for the people who were bombed, for forgiveness for those who dropped the bombs.—Ex.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I came, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe.")

HELP THE SOLDIER BOYS—HERE'S HOW

Every church in Mississippi will be doing a good deed by sending the Record to any of their members who are in an army camp.

Send their name and address and one dollar to the Baptist Record for an eight month subscription. Every Family churches may add the names of their soldier boys to their E—F— list.

—O—

HAZLEHURST

The preachers and deacons conference, Hazlehurst, was 100% in interest. In fact, we just had to quit after running far overtime in order to get to Columbia. Pastor White as ever was most gracious and the good ladies prepared a delicious lunch. The largest congregations in months are reported at Hazlehurst and the last quarterly report to the church was the best since Dr. White became pastor. The Record and the Annuity Board were glad to have this fine group as its luncheon guests. Already the Record has received visible results from this meeting.

Copiah County has Record readers listed as follows: Antioch 17, Bethlehem 1, CRYSTAL SPRINGS 291, GALLMAN 15, GEORGETOWN 46, Hazlehurst 16, Macedonia 7, Pilgrim's Rest 12, Pleasant Hill 2, ROCKPORT 5, Sardis 8, Spring Hill 11, Strong Hope 14, Wesson 8, Zion Hill 3, Damascus 1, Pine Bluff 1, Smyrna 20.

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COLUMBIA

The Columbia conference was well attended and as at other places we had to quit before the brethren were through with their questions because the time was gone.

Pastor Horton reports the congregations are the largest since he became pastor and a fine spirit among the people.

Marion County's Record readers are listed below: Bunker Hill 9, Columbia 12, NORTH COLUMBIA 11, Goss 1, Rt. 1, Columbia 1, KOKOMO 25.

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POPLARVILLE

One pastor at Poplarville ruined our speech. We had planned to speak about the EVERY FAMILY plan. Just as we began, Dr. O. P. Estes of Picayune informed us that his church had approved the E F plan. We were "overcome" with joy. In fact, so "overcome" that our speech departed and all we could think of was a few feeble remarks.

The work at Poplarville is making rapid progress. Dr. L. E. Greene, pastor knows how to lead people and Poplarville people like to follow and they are in high gear.

Pearl River County has Record readers on our books as follows:

BETHEL 37, Carriere 1, Rt. 1 Carriere 1, Goodyear 1, JUNIPER GROVE 52, Picayune 11, POPLARVILLE 185, Harmony 54.

—O—

CONFERENCE ECHOES

"Dear brother McCall: I write to tell you that I think brother Goodrich and brother Springer are doing an excellent job in their conferences. Your recorded message is good. There are advantages in being heard but not seen! We had a very helpful conference with 23 pastors and laymen in attendance last night.

All goes well here. Call to see us when you pass this way. I remain

Very cordially yours,
S. H. Jones."

—BR—

Dr. Geo. H. Crutcher helped Pastor H. C. Meador in a meeting at Clewiston Church in Florida last week.

Dr. Geo. W. Truett of Dallas will assist Pastor Ellis A. Fuller in a revival meeting in First Church, Atlanta, April 13-27.

The wife of Lloyd George former prime minister of Great Britain recently passed away. She is said to have been a true helpmate.

On March 2 Coffeeville Church set a goal of 100 for the Sunday school, and the next Sunday there were 101.

From brother D. D. Bounds we learn that Lumberton Church has called Rev. J. F. Brantley who has been pastor of Goodyear church since finishing his work at the Baptist Bible Institute. The new pastor will be on the field before the end of the month.

Rev. D. Wade Smith and Mrs. C. C. Buchanan were married at the parsonage of First Church in Jackson Monday evening, Dr. W. A. Hewitt officiating. Brother Smith is now doing the work of an evangelist, making his home in Ft. Worth. Mrs. Smith has been heretofore a resident of Hattiesburg, where brother Smith was pastor. He has just finished one meeting in Ft. Worth and returns for another.

Rev. W. E. Hardy goes from Scooba to the pastorate at Raleigh the county seat of Smith County, in which are 41 Baptist Churches. He was warmly welcomed in the comfortable home, well stocked with the necessities. There were two good services Sunday and the outlook is most hopeful. The new pastor has received from many expressions of interest in his work and he asks that they continue with him in prayer.

An exchange reports that the young men being drafted for the Army now are in much better physical condition than those drafted in 1917 and attributes it at least in part to the fact that they are the product of the prohibition era. It is also said to be a fact that forty-five per cent of those drafted have no religious affiliation and the question is raised as to whether this large percentage is due to the preaching of the "social gospel" instead of gospel of salvation by grace.

The Executive Committee of the Southern Baptist Convention reports for the month of February the total contributions from all the states for Southwide objects was \$152,659.32. Of this \$80,088.16 came through the cooperative program; \$59,850.39 was designated, and \$12,720.77 through the Hundred Thousand Club. Mississippi sent a total for the month of \$11,107.34, of which \$3,295.47 came through the cooperative program; \$7,199.01 was designated and \$612.86 through the Hundred Thousand Club. Mississippi was fifth in line.

The Clarke-Venable Memorial Baptist Church of Decatur voted to go to full time by June 1, 1941. A recommendation was brought from the Sunday school that the church go to full time. The church adopted it March 9. The Rev. C. B. Hamlett, III, is pastor of Clarke-Venable Memorial Baptist Church, and yesterday, March 9th, marked his first anniversary as pastor of the church. The time was placed at June 1 for going to full time in order that the other churches in the field might have time to obtain a pastor. Our church has a resident membership of over 400 and is located across the street from East Central Junior College. Our Sunday school enrollment is now 329 and we soon (by the end of March) hope to be a Standard Sunday school.—Reporter.

"Our Father who art in Heaven," here is a child and his Father. "Hallowed be Thy name"; here is a worshiper and his God. "Thy Kingdom come," here is a citizen and his King. "Thy will be done on earth as it is in Heaven"; here a servant and his master. "Give us this day our daily bread"; here a beggar and his benefactor. "Forgive us our debts as we forgive our debtors"; here a sinner and his Saviour. "Lead us not into temptation"; here a pilgrim and his guide. "But deliver us from the evil one"; here a captive and his deliverer. What then is God to us? A father, a God, a king, a master, a benefactor, a Saviour, a guide, and a deliverer. And what are we to God—a child, a worshiper, a citizen, a servant, a beggar, a sinner, a pilgrim, and a captive seeking deliverance.—Florida Baptist Witness.

CAN WE HAVE A REVIVAL NOW?

A. D. Muse, Evangelist
2160 Nelson, Memphis, Tenn.

I came across the above interrogation in some of the Southern Baptist papers some time ago. It raised the question with tremendous force in my own mind. I can answer on the authority of God's word and in the light of Christian history that we most assuredly can. Of the particularly course that revival will take, if it is a real revival from heaven depends on the sovereign will of God and His eternal purposes of Grace.

A great deal of rubbish has grown up in the minds of all of us in connection with the word revival that in no sense belongs to it. All such is the result of the influence of Armenianism upon our thinking. And they are subversive of genuine spirituality, a real work of Grace and a heaven sent revival of God's people. Revival means to live again. It means to be reanimated. The sinner can not have a revival. He must have regeneration. The salvation of souls, neither few nor many is necessarily a revival. I have seen a great many people saved and brought into the churches and still there would be no revival of the churches whatsoever. The waterless clouds continued to float overhead. The same trees, dead and thrice plucked up continued to cumber the ground. The same stubborn problems that grieved the Spirit, burdened the heart of the pastor and hindered the Spiritual progress of everything still remained. There had been no revival. People that had been joining the church brought on a superficial physical and emotional response that was mistaken for a revival but was not! Furthermore the salvation of souls is not the invariable immediate inevitable result of a revival. When we say "The fruit of a Christian is more Christians" we do err greatly. Such is not always God's purpose in the revival.

"Wilt thou not revive us again that thy people may rejoice in thee" (Exodus 85:6). Here nothing is said about people being converted. Nothing is said about "A great ingathering of souls." Here we have the earnest prayer of God's people for a revival of God's people. The reason for so desiring is "That thy people may rejoice in thee." Did you ever see people just be so conscious of God's goodness in saving their own souls; just become so conscious of God's goodness in saving their souls, just becoming so absorbed with the grace of God to uswards that their eyes were filled with tears, their faces beamed with glory and there were real shouts of joy and yet no one made public professions of faith? I have seen that. I have been there when the power fell. Such an hour is worth living a lifetime to see. And once passed through you will never be the same Christian again. Only the most carnal will fail to experience something of the deeper things of God in such an hour. Such hours do not come in star-gazing. They are not moments of excessive physical emotions. They are hours when the Spirit, person, work and word of our dear Lord Jesus are made more clear and real than ever before. Some great book, or chapter, or verses or verse have fallen under the power of the illumination of the Spirit of God and our minds are greatly illumined and our spiritual perceptions are touched and greatly clarified and our real spiritual appreciations are all touched by Him, the Holy Spirit of God. Our souls pass through sweeps of ecstasy we never knew before. Things that held sway in our lives are lost now and we are born on beyond them. We rejoice in the Lord Jesus. We rejoice most in that particular character of his person and work that becomes most real and precious to us at that time.

"O Lord revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." (Hab. 3:2) And here dear friends, not one word is said about people being "converted" and about the numerical increase of the churches. All that is said here is for God to revive his work in the midst of the years; in the midst to remember mercy in his wrath. Habakuk is deeply concerned with the holiness of God and he lives in a time when "The law is slackened, and judgment doth never go forth: for

the wicked doth compass about the righteous therefore wrong judgment proceedeth" (Hab. 1:4). And then he sees the real character of the holiness of God, "Thou art purer eyes than to behold evil and canst not look upon iniquity" (Hab. 1:13). And both the wrath of God and the mercy of God are aspects of the holiness of God. These are essential elements of God's character and when God's people forget them they are on the way to trouble. And when God's people are revived they fear his wrath as well as love his mercy. There is mighty little understanding the real wrath of God or the real love of God either one. In both do God's spiritual people rejoice when revived. Thus rejoicing is a lost note!

The coming of Messiah was to be preceded by the messenger who should bring a great revival that would lay hold of the home life of Israel and turn the homes back to God. "And he shall turn the hearts of the fathers to the children and the hearts of the children to their fathers" (Mal. 4:6). And still no word said about people being converted and about great "ingatherings." But something that is sorely needed now is surely a revival that will reach and transform the home life of this land. What heart does not tremble today when we think of the need right there? Have you ever seen a revival come that brought the hearts of loved ones back to each other and restored homes, stopped divorce proceedings and even overcame divorce proceedings with remarriages? I have. I have seen people who were divorced married again unscripturally, annual present marriages, and go back to each other. That ought to happen in every such case and will when real revival comes to hearts concerned. There is no place in all the code of Christian conduct and morals where real fearless Bible preaching is needed just like it is right now about this fearful flaunting of God's eternal and inexorable law about divorce and marrying again. O I have seen mothers go back to babies and I have seen babies given back to mothers all because a revival of religion had broke loose in the hearts of the parties concerned. There has never been a couple disregard God's clear law about divorce and remarriage but what trouble of increasing terrors and furies grew upon them in all the coming years. I can write a good sized book on what I have seen right in there. I know of one Baptist preacher, pastor of a very large, wealthy and fashionable city church, who just carried his people right through the book of Matthew and just let the Bible stand as the eternal and unchanged and unchanging word of God on all matters. The results were that not a few of his wealthiest members were coming to him privately and after earnest prayerful conferences had their unscriptural marriages annulled and went back and remarried their rightful companions. And he did not have to move. God's people have a holy and reverential fear of God's word when they are revived. And only God's people are revived—not sinners!

"Awake thou that sleepest—see then that ye walk circumspectly, not as fools but as wise, redeeming the time for the days are evil" (Eph. 5:14-16). A circumspectness in walk, great wisdom in spiritual matters and a proper spiritual evaluation of time are much needed virtues among God's people. That is right where many a one of God's dear servants, hard working pastors, are living a life of unceasing crucifixion. Nothing drives the hard and harsh dagger of cruel excruciating pain through the very heart of a conscientious pastor like learning that some fine man or woman upon whom he has to depend for leadership and for financial strength are living lives of shady and underhanded and double living character out yonder before the world. And what a preacher suffers when he prayerfully does his best to feed the people "rightly dividing the word of truth" and as the old preachers used to add when I was a boy, "Giving to each one his own portion in due season," then to learn that even his best people had no spiritual conception whatever of what he sought to accomplish or what he had for them in the Spirit.

"The fruit of the Spirit is love, joy, peace, long-suffering, goodness, faith, meekness, temperance

—" (Gal. 5:22-23). We think of a revival as being a glorious refilling of God's people with the Spirit of God. And it is! That is primarily the one essential in every aspect of a revival. And all the above are those rich graces and adornment of character that make for Spiritual beauty and charm and sweetness and richness.

"Be not drunk with wine wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, hymns, and spiritual songs and singing and making melody in your heart unto the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus" (Eph. 5:18-20). How wonderfully does that fit in with Psalms 85:6, "That thy people may rejoice in thee." All these are spiritual effects and the results of inner spiritual revival and are all subjective or spiritual and not objective or having to do with the evangelistic productivity of the churches. All these are adornments of God's children and make them to appear unfruitful and barren but are in all goodness and righteousness and truth. I wish I could get people's minds and hearts riveted on these things and not on the wild scramble for new members to the churches, much of which is grieving to the Holy Spirit, and in reality hinders the progress of Spiritual revival. All that places the emphasis in the wrong place. The evangelistic productivity of the churches is purely a by-product of revival.

This whole thing goes deeper still. It may not be God's purpose to bring in members in every revival. I have seen some true revivals—true if measured by the Bible yardstick—result in no additions, that is at the present and sometimes for some time afterwards. Substitution of additions to the church for a revival in the hearts of God's people is a violation of God's electing love and robs the Holy Spirit of His sovereignty in the regeneration of a sinner's heart. And we are all guilty at this point. We all measure an evangelist by his ability to get members into the churches. The frequency of the evangelist's call for meetings and the size of the churches calling him are determined largely by his particular psychological and persuasive powers to rush people into joining the churches. And people govern their offerings to the evangelist by the same measuring rod. We have all forgotten the statement of Paul in accounting for the great revival at Thessalonica, "Knowing brethren beloved your election of God, for our gospel came not unto you in word only, but also in power and in the Holy Ghost and in much assurance" (1 Thess. 1:4-5). There you have the five things which constitute the effectual call of Grace in a sinner's heart. There they are all given as evidences of God's election to salvation.

No sinner has ever been saved except as he has come into the inner perception of the light of the Gospel. This is done only and alone by the Holy Spirit opening his understanding to the Gospel. O brethren we dishonor and grieve the Spirit of God and lower the dignity of the Gospel of the Grace of God and do injury to the cause of Christ and weaken the power of the churches when we place the matter of getting members as the supreme thing in our protracted meetings.

There can come times and there do come times when the Spirit has led the pastor, his church and his workers and all the officers and every department in the church right up to that time when it is wise to turn every ounce of energy and thought and concert every effort upon one point—reaping! But that is the final and finest capstone to the whole structure. That is the final after-glow of the glory of the Lord in revival upon His people.

Any church can have a revival. Any church can have a revival any time. And Southern Baptists can have a revival now! God is willing! God is waiting. Yea, God is anxious!

—BR—
In the meeting in First Church, Tulsa, Okla., Pastor J. W. Storer was helped by Dr. Geo. W. Truett. There were 123 additions, of whom 62 came by baptism.

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Lord in revival

Any church can
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willing! God is

ch, Tulsa, Okla.,
by Dr. Geo. W.
ns, of whom 62

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4;
"Go" Mt. 28:7; "Go" Mt. 28:29; "Go" Mk. 16:15;
"Go" Lk. 9:10.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt.
19:21; "Give" Lk. 6:38; "Give" II Cor. 9:7.

I



Dr. L. G. Gates, Laurel, is bringing a brief series of messages on "Stewardship of Substance in Support of Evangelism." He stands out in this field.

STATE EVANGELISTIC CONFERENCE

Clinton, Mississippi
March 17-20

Rooms, free Meals, 75c per day

II

Next week comes the Mississippi Baptist Evangelistic Conference. Soul-winning! Evangelism! Prayer! Preaching! Fellowship! Singing! Planning!

Two special notes sounded — association-wide evangelism, and, evangelistic singing.

Outstanding featured speakers—Dr. R. G. Lee, Dr. W. W. Hamilton, Dr. R. Q. Leavell, Dr. B. B. McKinney, and our own Dr. L. G. Gates.

Hear them! Pray for them!

People from Hinds-Warren, Yazoo, Madison, Rankin, Simpson and other nearby counties are planning to drive over for the great evening services.

Pastors, singers, laymen from all over the State plan to be present for the full Conference.

It begins Monday, 1:30 p. m. It closes Thursday noon.

In writing for reservations, address Dr. J. W. Middleton, pastor, Clinton, Mississippi.

III

Finding we had no tract on the very important institution, "The Home," discovering that Dr. Geo. P. White, Hazlehurst, had a real message on "God's Way in the Home," we asked him to allow us to put it out in tract form. It is now available to those who care for it. "God's Way in the Home."

IV

If we have not enough religion to settle our own problems, how can we expect to be very helpful to others.

V

"WHAT A HORRIBLE THING IS DEBT!"
It is so binding, so grinding, so blinding!

It is so wearing, so tearing, so ensnaring, so despairing!

It is so harassing and so embarrassing!

It is so stressing, so distressing!

It is so pressing, so oppressing and so depressing!

We worry, fuss and fume and fret

And lie awake in grim regret,

When we're in debt, when we're in debt!"

—Royal Service.

VI

At the Miami meeting the record showed Mississippi to be second from the top in matter of "paid up" contribution in Minister Retirement.

Good reports from all District Now Club meets. We had the privilege of attending at Grenada and Tupelo. They were good.

Interesting meeting of Leflore County pastors and some laymen. All resident pastors present. Plans working for county-wide study courses and revival. Thus the quiet but pervasive spirit of evangelism works.

A pastor of one of our fine conservative large churches said, "Something has happened in our church recently. We have been having additions right along since January 1st, this year. We baptized Sunday."

With Pastor Dan Moulder in three services at Lorena and Polkville. They teach and discuss the Bible in Sunday school. Good crowds. About fifteen lost held up hands asking for prayer. Really a great day to us. Brother Moulder is of course one of our great spirits.

VII

Disbursements to various Southern Baptist Causes for the month of January, 1941 from all the states totalled \$308,437.31 as follows:

Baptist Brotherhood of the South.....	\$ 1,432.29
Education Commission, S.B.C.	716.12
Southern Baptist Convention Bonds....	11,458.10
Foreign Mission Board	210,205.61
Home M'ssion Board	37,668.05
Relief and Annuity Board	14,503.92
Southern Baptist Hospital	3,111.51
Southern Baptist Theol. Seminary.....	8,887.39
Southwestern Bap. Theol. Seminary....	10,596.19
Baptist Bible Institute	7,796.78
W.M.U. (Training School & Desig.)....	763.44
American Baptist Theol. Seminary.....	1,297.91
Total.....	\$308,437.31

VIII

Mississippi Baptists will note with interest proper guarantees set forth in article three of the new Constitution, reading as follows: "The equal rights and independence of the churches are fully recognized and shall be scrupulously observed. The Convention shall not possess or attempt to exercise any power or authority over any church or association, and is irrevocably committed to the cardinal principle that every church is sovereign."

IX

We quote from the Annual of the 1940 session of the Mississippi Baptist Convention, page 52: "BE IT RESOLVED by the Mississippi Baptist Convention of 1940 that we set as our financial goal for 1941 the sum of \$275,000.00 for all causes, and, earnestly and prayerfully beseech each of our 700 pastors, each of our 1550 churches, and all of our 272,000 Mississippi Baptists to have a real part in the attainment of this goal for world missions."

Again, on page 52: "We recommend that the matter of work among soldiers at Camp Shelby be referred to the Executive Committee of the Southern Baptist Convention."

X

All doubt in the mind of any Mississippi Baptist as to distribution of gifts may be set aside in the light of explicit instructions contained in article eleven of the new Constitution reading as follows:

"All gifts and donations to the objects of the Convention shall be applied according to the expressed will and direction of those contributing, but if no designation is made, distribution shall be made as determined by the Convention."

XI

A critic looks over a Church Financial Statement.

"Draw around, boys. Come close. Look here. Something is wrong. Here is our church financial statement from the treasurer. I have looked through the New Testament and haven't found "treasurer" mentioned yet. There is \$4.00 spent for a Cradle Roll party. Leave the babies in their cradles at home! I bet the leaders got all the refreshments. Look at that \$12.00 laundry bill. Where is that mentioned in the Bible. Look! Look at that \$102.00 for building repairs. That ain't scriptural. I will never give another cent to my church as long as I live."

Question: "Brother Treasurer, how much has he given up to now?"

Treasurer: "He gave 12c the last 8 years."

THE RAMPARTS WE WATCH—

(Continued from page 3)

on the steps of the Nation's Capitol, stated our historic stand: "Religion must be forever voluntary and uncoerced, and it is not the prerogative of any power, whether civil or ecclesiastical, to compel men to conform to any religious creed or form of worship, or to pay taxes for the support of any religious organization to which they do not belong and in whose creed they do not believe."

There is one authority from which Christian unity must spring, and that is the absolute Lordship of Jesus Christ. "One is your Master, even Christ, and ye all are brethren." Quoting Dr. Truett again: "Christ is the ONE HEAD of the church. All authority hath been committed unto Him, in heaven and in earth, and He must be given the absolute pre-eminence in all things." There is ONE BASIS of Christian unity to which every Baptist preacher and every Baptist church will agree with all others, gladly and joyously. Dr. B. H. Carroll states it when he says: "The New Testament is the law of Christianity. All the New Testament is the law of Christianity. The New Testament will always be all the law of Christianity."

The other statement is that "the principle of separation of church and state must be abolished." This can mean but one thing: the churches shall come under state control, probably with an archbishop, or a "Department of Religion." Its pastors and officers appointed by the state and subject to the state. Church membership and citizenship will be mutually identical. The church will be added to the tax-burden of all the people. Religion will cease to be voluntary or Christian. The speaker may not have had all this in mind. His thoughts may have been in the rosy clouds of idealism, and he may have been thinking of the church as a spiritual force aiding the state in the achievement of righteousness. But they can work together only so long as both are free from domination by the other. His suggestion, if any attempt were made to carry it out, would bring to America the Dark Ages. It would revive from its shameful tomb the principle of religious persecution. The prisons, or concentration camps, would be filled with preachers. While there are some, possibly a good many, who would like to be pastor of a state church, with the people compelled to listen to him if they heard any preaching, with his salary paid by government check, even if he had to keep the censor in mind when preparing his sermons. But there are thousands who would ask: "Is it right to obey God or men?" Who would not hesitate over the answer. It might bring to America the horrors of the inquisition, with spies in every household to determine if anything was being taught in the home inimical to the state church.

(Note: In my last article there is a typographical error near the close. Instead of "plan of praise" as the printer has it, I wrote "paen of praise.")

—BR—

Clayton Street Church, Montgomery, Alabama, celebrates its fiftieth anniversary March 23, according to Dr. H. H. Hobbs, pastor. Special services throughout the day. A cordial invitation to all former members.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, Durant, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

All Baptists to McComb Welcome—State W. M. U. Convention, April 1-3

Enclosed welcome from three other Baptist churches.

Also add: "Visitors desiring room reservation for the State W. M. U. Convention, April 1-3, should write at once to

MRS. W. F. COTTEN
Registration Chairman

Box 994 McComb, Miss.

Signed:

NANNKE GILLIS.

Next week watch for pictures of Baptist churches and pastors of McComb.

Some of our speakers for the W. M. U. Convention are as follows: Rev. Leo Eddleman, Palestine; Rev. Clovis Brantley, Rescue Mission, New Orleans; Dr. D. A. McCall, State Executive Secretary; Miss Juliette Mather, Young People's Secretary of the South; Miss Blanche White, W. M. U. Secretary of Virginia; Mrs. J. H. Ware and Miss Auris Pender, China; Miss Gladys Keith, New Orleans; Miss Milbry Guest, Theriot, La.; Please make your plans to be with us.

My dear Miss Traylor:

Enclosed please find the list of apparel and miscellaneous articles which Fung-Ping Leung needs or could use. If "the Board" could have looked in on our conference and have seen her attitude of gracious modesty and reluctance for fear it would seem that she was asking for too much, they would enjoy the more giving her this a'd. Fung-Ping insisted that the list was entirely too long and was only satisfied when I told her that the ladies could make a choice from this list.

Fung-Ping has contributed much toward the missionary spirit on the campus. She and I speak of our selves as "the countrymen." I have been proud of the impression she has made for the Chinese. Her work has been a little bit difficult, but consistent hard study is making it possible for her to keep her place.

The Baptist Missionary Women have other fine girls on the campus which we appreciate also. This training for the girls of the generation is not only the planting of seed to bear fruit in the future, but is a contribution made now on the campus through the attitude of these your girls to maintain the spiritual atmosphere Blue Mountain College has held through the years.

I have enjoyed having this little part with you in a loving deed to one of our little sisters in the Lord.

We with Fung-Ping thank you. She will write you later.

Mrs. James B. Leavell

Apron (for dining room and kitchen work)
Powder puffs
Kleenex
Face powder (Max Factor—brunette)
Panties (size 5)
Hair shampoo (Fitch's)
Tooth brush and tooth paste
Astringent
Handkerchiefs
Flashlight
Loose leaf notebook
Pencils
Hose (size 8½)
Spring coat (tan or navy—size 14)
Purse



MEXICAN "STATION WAGON"

The girl "Fung-Ping Leung" from China referred to in the letter above is a student at Blue Mountain College. She is here for the four year period and her college expenses have been provided for but since leaving her home her people have suffered the loss of everything because of the war in China.

I am sure those of you who read this list of needs will be delighted to supply our friend with some of the needs in the list. Please drop me a card telling what you have chosen from the list so that she will not be oversupplied with some things and others left off entirely.

Last summer Rev. Paul C. Bell, Missionary to the Mexicans in Texas and principal of our Baptist Institute there, was in our state for four meetings in Royal Ambassador Camps. We came to know much of the work and needs of this particular field. The request was made that Mississippi Counselors and young people might be given some definite opportunity to help in the work of the school and surrounding territory. One of the greatest needs was for transportation for the ministerial students to various mission points, preaching stations and for evangelistic campaigns. You will see from the following quotations (letters to Rev. Bell) something of the way in which this "Station Wagon" is being used in Kingdom Progress.

We want the women and young people of Mississippi to help pay for this car that is dedicated to the Lord. If you would like to help—present this need to your young people and lead them to join you in sending a gift for this purpose. Send to this office (W. M. U. Dept., Box 530, Jackson) marked "Mexican Bus" and it will go through the regular state channel to brother Bell. We hope to have the gifts in the latter part of April.

"Our Station Wagon is proving to be a great help in our work. From ten to twelve of us have been going out every evening for some time with splendid results. We baptized eight converts this last Sunday as results of our work in Elgin. All of these came from catholicism. It some times is used for a funeral car, where the people live out in remote places and are too poor to afford a hearse. Today it will be used as a pall bearers car. All of this kind of service opens doors for preaching the Gospel. A few Sundays ago we used it for our workers in opening a new mission in Galveston. There were 13 converts that Sunday morning and nine of them were baptized that night.

"I am sending you a picture of a group as we were preparing to go out to one of the missions in

the late afternoon. The interesting children in the background demand special note. They sing like canaries. The larger one can recite long passages of Scripture. They are the children of the woman on the right and her husband who stands behind her. The little woman who is holding the hands of the little girl is our organist. We have a little folding organ in the rear of the wagon that we use.

"It has been too rainy to get out much since I wrote you last and we have not been able to do very much. I will leave, however, with a group for Somerville and territory, and then on to Galveston tomorrow afternoon. I will return Sunday night and pick up those that I leave along the road in the various fields. We are praying that the Lord will give us a very fruitful week-end."

—BR—

"We see by the papers" that Dr. Claybrook Cottingham, who has for thirty years been president of Louisiana College (Baptist) at Pineville has been elected president of Louisiana Polytechnic Institute at Ruston, La. We have no information as to his decision.

If Great Britain falls under the blows of the dictator machine, and our country is forced to defend itself against the greatest war machine the world has ever seen, the men in the United States Senate who have so far prevented aid to Britain will have to bear the responsibility for it before generations to come.

Milligan Springs church in Montgomery County organized a Sunday school February 9, 1941 under the leadership of the pastor, Dr. C. S. Thomas. We have 66 enrolled and have had an average of over two-thirds attendance in spite of bad weather and roads. Mrs. H. T. Landrum, Secty.—P. S. The Baptist Record goes into several of our homes and we hope to have it in all.

Why do we say "Stop And Think"? Do you have to stop before you can think. Yes, we rather think so. "Be still," stop, "and know that I am God," is from the book. To think you must give your whole attention to the matter under consideration. You can't go on with what you are doing and concentrate your mind on the matter in hand. Yes if you want to think, you had better stop.

From a member of one of the churches we learn that Rev. O. C. Hicks began his ministry with Rienzi and Ashland churches Jan. 1, the latter going from one-fourth to one-half time preaching. He also preaches two Sunday afternoons to the Hamilton church, one of the oldest in the county. The revival meeting is in progress at Rienzi, where the pastor is showing himself a spiritual leader appointed of God.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

D. A. McCALL, Executive Secy.
P. I. LIPSEY, Editor and Bus. Mgr.
A. L. GOODRICH, Cir. Manager

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advance.

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

Our Advertising Department is in charge
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729 Park Drive, N. E., Atlanta, Ga.

BROOKHAVEN

In an article entitled "Retrospect
and Prospect" the weekly bulletin of
the First Baptist Church of Brook-
haven says:

February 1 sees the beginning of
the third year of our pastor's min-
istry with us. The record of these
two years cannot be written in full,
but a casual retrospect supplies the
following interesting facts:

1. There have been considerably
over 200 additions to the membership
of the church of whom 80 were by
baptism. The net increase in mem-
bership is 76.

2. There has never been a financial
deficit, even for a single month, and
it has never been necessary to make
special financial appeals for the lo-
cal budget. Our indebtedness is be-
ing retired steadily from regular in-
come, and our missions contribu-
tions are made regularly as the bud-
get directs. Besides we make special
offerings in considerable sums to
all our denominational causes. We
have reconditioned the pastor's home
at an expense of over \$1800.00 and
repainted the church building at
a cost of \$500 and paid for same,
as well as making routine repairs.

3. All departments of the church
organization have maintained a con-
sistently high standard of work, and
all are now well organized and func-
tioning smoothly. The whole church
is, to an unusual degree, free from
dissension and friction.

4. Our pastor has conducted 71
funerals and officiated at 46 mar-
riages during these two years. He
serves as moderator of our associa-
tion, member of the State Executive
Board, President of the Southwest
Mississippi Baptist Assembly, teach-
er of a Bible class at Whitworth Col-
lege, vice-chairman of Lincoln Coun-
ty Red Cross and in numerous other
ways. He holds several revivals in
other churches each year and speaks
on special occasions, many times
each month. He also visits in the lo-
cal hospital several times each week
and consistently tries to minister to
all the people who have illness and
trouble when he knows about them.

These have indeed been busy,
happy, fruitful years; and these facts
are recorded merely as information
for the record. Nobody takes any

THE MISSISSIPPI BAPTIST NOW CLUB

FRANK E. SKILTON, General Chairman

A Program Of Perseverance

FROM OUR KNEES TO OUR TOES

Prayer is the soul drawing
near to God. We should pray
frequently for strength and
courage as we approach our re-
spective tasks in this debt-pay-
ing movement. After prayer,
then to work.

Associational Chairmen and
Chairwomen are working to se-
cure Church Chairmen and
Chairwomen in the 1500 Bap-
tist churches by March 15.

Pastors can help the Asso-
ciational chairmen by securing
the chairmen and chairwomen
for their respective churches
sending names and addresses
to the Associational chairmen
promptly. "The pastor is God's
leader of the host." — J. B.
Gambrell.

ISSUING BONDS BAD BUSINESS?

In the light of their knowl-
edge in 1922, it was the best
business transaction Mississip-
pi Baptists ever made. On their
investment in the colleges they
only owe \$525,900.00.

In 1933 alone, 12,185 busi-
ness houses failed. From 1923
to 1933, 10,753 banks failed.
The Mississippi Baptist Con-
vention has never failed. Any
business that owes only 15.9
per cent on its investment is
considered in a healthy finan-
cial condition. That percentage
is all Mississippi Baptists owe
on their investment in Chris-
tian Education.

To issue more bonds however,
while the present ones are out-
standing, would be not only bad
business, but terrible business.
To increase the obligations of
the Convention while a single
bond of the \$525,900.00 re-
mains unpaid would impair the
progress and influence of Mis-
sissippi Baptists in Kingdom
advancement. "Seest thou a
man diligent in business? He
shall stand before kings; he
shall not stand before mean
men."—Proverbs 22:29. THE
BIGGEST AND BEST BUSI-
NESS IN THE WORLD IS THE
LORD'S BUSINESS.

credit. Praise belongs to God. We
are only sorry the record could not
be better.

As we look to the future we are
encouraged to believe that much
greater work will be done in the
coming months and years. We are
sure that there is much that needs to
be done. Let both pastor and people
press forward in full cooperation and
fervent prayer as God leads us on-
ward in his service in this great
church.

—BR—

STATE COLLEGE B. S. U.

—O—

The week of February 23-27 was
Religious Emphasis on State College
campus. The week's activities were
sponsored by the Committee of One
Hundred which was composed of out-
standing students in Religious Ac-
tivities on the campus. Outstanding
men from all over the South were
brought to the campus for the week.

The general theme for the entire
week was an emphasis on Religion
and the Social and Economic Prob-
lems of the South. The choosen men
of their fields who were brought
included Mr. Henry T. Ware, Sec.
Southern Field Council of National
Student of M. C. A.; Dr. W. D.
Weatherford, President of Y. M. C.
A. Graduate School; Mrs. Pauline
Wilson and Dr. E. W. G. Gregory
of the Sociology, University of Ala.;
Dr. D. V. Galloway, Miss. State
Board of Health; Dr. Warner Hall,
Pastor of 1st Presbyterian Church,
Tuscaloosa, Ala.; Dr. J. A. Stewart,
Pastor of Baptist Church of West
Point, Miss.; Dr. Lee C. Shepherd,
Pastor of Pullin Baptist Church,
Raleigh, N. C.; Rev. W. C. Newman,
Pastor of 1st Methodist Church,
Indianola, Miss.; Rabbi Nathaniel S.
Share, Rabbi of Congregation Gates
of Prayer, New Orleans, La.; and
others from the State of Miss. in-
cluded Col. T. P. Brady, Mr. Ransom
Aldrich, Mr. W. F. Bond, Mr. Si Cor-

ley, Mr. A. D. Stewart, Dr. Felix
Underwood. There were 22 visiting
speakers during the week.

Beginning Sunday Feb. 23 with go-
to Church Day through out the week
there was a definite program. Sun-
day at 6:00 P.M. there was held a
joint meeting in Y. M. C. A. audi-
torium of all Young People Depart-
ments of the Churches; Rev. W. C.
Newman was speaker. Each day at
2:30 the seminars were held each
day dealing with subjects as "Nature
of God", "Farm Tenacy and Rural
Rehabilitation" and "Race Relations
as Related to the Economic Progress
of the South." At 7:00 a seminar on
"Men-Women Relations and Family
Life" was held each evening.

Visiting leaders were invited by
faculty members to visit college clas-
ses during the week for addresses
and discussions. Arrangements were
made for all students who desired so
to have personal interviews with vis-
iting leaders. The week's fellowship
was promoted by a breakfast each
morning at 7 in the College Grill for
visiting leaders and committee of
One Hundred headed by Jack Rice
of Belzoni, Miss.

The week will long be remember-
ed by students and leaders as well.
The week of Religious Emphasis
made a profound impression on the
students of our State College. Last-
being and enduring results ought to
be reaped.

—BR—

A COUNTY-WIDE REVIVAL

—O—

Yesterday afternoon, Sunday, five
or more churches of this County,
Walthall, baptized more than forty
young people with several others to
be baptized. They baptized in our
baptistry in Tylertown. It was very
impressive and a capacity house wit-
nessed it.

The churches of Lexie, New Zion,
Salem, Centerville, Darbon all had
baptizing. The pastors: Brothers J.

B. Ray of Lexie church, and New
Zion, W. L. Sewell, Salem, Martin
Gilbert and Brother Moore, all of
these brethren had several to baptize
and administered the ordiance here
yesterday.

Brother Barney Walker held meet-
ings in school houses in near by
churches in this county some months
ago and many were saved and many
others added since then by the pas-
tors. At Lexie some few Sundays
ago eight joined for baptism and
others have followed since. It seems
that the revival is on down here and
all are rejoicing and going after the
lost as perhaps never before. God
help us to so love our Father in
Jesus Christ and our fellowman that
we will head the mandates of our
Lord, who said: Preach the gospel
to every creature and he that be-
lieveth and is baptized shall be saved
but he that believeth not shall be
damned.

Large crowds surge the churches
on the Lord's day morning and many
of the churches the evening crowds
are larger than the morning.

W. R. Cooper.

LAXATIVE THAT WILL PEP UP LAZY INSIDES

Here's a time-tested way to re-
lieve constipation! It is easy to
take and easy on your lazy intes-
tines if you'll do this:

Take spicy, aromatic BLACK-
DRAUGHT by directions at bed-
time. Wash it down with a drink
of water. And, there you are! You
generally get a good night's rest.
In the morning this purely vege-
table medicine usually acts gently,
thoroughly; relieves constipation's
headaches, bad breath, sour stom-
ach, loginess.

Chief of BLACK-DRAUGHT'S
ingredients is an "intestinal tonic-
laxative" that helps impart tone to
bowel muscles. 25 to 40 doses: 25c.

Sunday School Lesson

Prepared by
Bracey Campbell

Lesson for March 16

THE LORD'S SUPPER

Bible Text: Luke 22

Not all of this chapter is devoted to an account of the institution of the Lord's Supper, but we shall do well to read the whole chapter in order the better to get the setting of the lesson on the institution of this ordinance. Read then the whole chapter, and do it now. Now read it again, and note these divisions: 1. The World's Blackest Conspiracy, vs. 1-6; 2. Preparation for the Passover, vs. 7-13; 3. Celebration of the Passover and the Institution of the Supper, vs. 14-23; 4. Quieting a Contention Among the Disciples, vs. 24-30; 5. Peter's Fall Foretold, vs. 6. 7. A Warning of Impending Trials, vs. 35-38; 8. Events in the Garden, vs. 39-53; 9. The Trial Which Mocked Justice, vs. 54-71. Of course we shall not be able adequately to cover this whole passage, but we can study it. Now let us look at a few of these passages in a bit fuller detail.

I. The World's Blackest Conspiracy, vs. 1-6.

This was a conspiracy to slay the Son of God, and the conspiracy needed a traitor. Jerusalem was full of people at this season, a competent authority estimating that there might easily have been 3,000,000 people there. A vast number of them had heard of Jesus, and quite a large number had taken part in the triumphal entry of a few days before. Perhaps 90% of all this throng of people were friendly to Jesus in so far as they knew anything about Him. It would not have been safe for His enemies to have arrested Him while He was teaching the multitudes and working His deeds of mercy among them, for there might have arisen a tumult, and a mob might quickly have formed to rescue Him from His captors, and the rulers of the Jews might have found themselves in a dangerous position. So He must be taken through cunning craftiness, the multitude must be turned against him, and He must be put to death hastily, that the matter might be over and done with.

So the devil found Judas ready to his hand. Judas sought out the Jewish rulers and said, "What will you give me" (Matt. 26:15). And they agreed to give him thirty pieces of silver, about \$15 to \$20, the price of a common slave. For this sum, Judas agreed to lead his enemies to Jesus in the night, when the multitudes of the people would be asleep, and to show these wicked men where they might find Jesus comparatively alone.

It was the devil who got Judas! Yes. The Lord did His best to get Judas, but Judas would not. But there is boundless comfort in the thought that Judas wrought to purpose of God, even though he did not think to do so. God overruled the devil, and made the devil's worst

doing to serve the Lord's best purpose.

II. Preparation for the Passover. Vs. 7-13.

The best Christian scholars have disagreed about many of the chronological problems involved in this period of our Lord's life, and I think it would hardly be profitable to go into them here, because we have not space for them. The Passover Feast was a memorial of the great deliverance of the Jewish people from Egypt, on what came to be called to Passover night, because it was then that the angel of death passed over the houses of the children of Israel on the door posts of which the blood of the lamb had been sprinkled. The feast of the Passover had grown to be the great feat of the Jewish year.

Now read the account in Luke of our Lord's preparation for the feast. Had He made previous arrangements with the man in whose house he kept the Passover, or do we have here an example of the omniscience of our Lord? Did He see a man with a pitcher of water on his shoulder and know that two disciples might meet and accost him, or the master of the house into which they would follow him, and that the master of that house, having been previously instructed by the Lord, through the medium of the Spirit, would have prepared the room already? Be all this as it may, the disciples went as Jesus commanded them into the city, saw a man carrying a pitcher of water on his shoulder, followed him into the house where he was going, and asked the owner of the house the location of the room where their Lord was to eat the Passover with His disciples. He showed them the large upper room already furnished, prepared, for them.

III. Celebration of the Passover and the Institution of the Supper, vs. 14-23.

1. The Passover, vs. 14-18.

"When the hour was come, he sat down, and the apostles with him."

Did you ever stop to wonder how they felt? The Lord had been saying things which must have seemed to them to mean that this Passover was bringing a crisis into all their lives. He had told them of things which must have seemed to them to mean that He might be taken away from them during these days. I wonder if there was a feeling of tenseness, of sadness in the hearts of the members of the little company, all except Judas. I do not know what that poor wretch felt. I think I do not want to know.

"He said unto them, 'With desire I have desired to eat this passover with you before I suffer.' Why the ardency of His desire to eat this particular supper with them? (a) For His own sake. "Before I suffer." There was comfort to His own heart that He should be able to manifest His love. He desired the support of their fellowship for what lay before Him. (b) For their sakes. He wished to comfort them with His presence and to lead them gently into a knowledge of what lay before them. If He should assure them of His deathless love, they might find through that assurance of some

strength for the shock of parting when it came.

"I shall not eat it, until it be fulfilled in the kingdom of God." I think He meant, "This is the last time I shall eat of it as a mere emblem. Never again in our worldly relations to one another, but I shall eat with you of the heavenly manna which shall be ours in that glorious relation which we shall after a while sustain to each other when we are all assembled at the heavenly banquet to which they shall have come from the east and the west and the north and the south, to sit down with Abraham and Isaac and Jacob in the kingdom of heaven."

In the observance of the passover, they both ate and drank. Here we have the Savior giving them the cup that they might drink the passover drink, vs. 17. He told them to take the cup and divide it among themselves, that is, take this cup and divide the wine in it among yourselves. It may have been a very large cup, or small pitcher, the contents of which He expected to pour into their cups, a small portion to each, as men pour milk from a small pitcher into their cups of coffee.

2. The Supper, vs. 19, 20.

"He took bread, and when He had given thanks." Did you ever wish you knew what words He used in giving thanks? Did He thank the Father for the bread He was about to break? Did He thank the Father for what the bread should signify to all the world? The word which is translated "give thanks", is the word from which we have made our word "Eucharist," and that is one of the popular names of the Lord's Supper. We use the word because it denotes a time of thanksgiving. Sometimes we speak of it as "The Communion", "The Holy Communion." What do you call it? I think I prefer to call it simply "The Lord's Supper."

"Break it, and gave unto them, saying, 'This is my body which is given for you: this do in remembrance of me.'"

These words of our Lord have caused no end of controversy. "This is my body." Does that mean that the bread He broke that night became in the act of breaking His literal body? Does it mean that those whom He authorizes to break it have conferred upon them in this act of authorization the power to transmute this bread into the body and

divinity of our Lord? That the substance of the bread is changed into the literal, actual flesh and deity of Jesus? More than half of the nominal Christians in the world believe that it does. I do not think so.

I think the bread is a symbol, nothing more. It has been pointed out that, when you break a piece of bread you symbolize death in five ways: 1. The wheat dies after it is planted in the earth, and in order that wheat may grow. 2. Wheat dies in being reaped, in order that the grain may be threshed. 3. The grain must die when ground in the mill to make flour. 4. The wheat must die a fiery death in order for its flour to be baked into bread. 5. The bread is broken, either before it is conveyed to the mouth of the eater or by the teeth after, so the course of a grain of wheat is the best symbol of death.

Our Lord was trying to symbolize His death in such a way as to give His followers an ordinance in the observance of which they would ever be reminded of His death for them.

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● Open Windows should be in every Baptist home. Three methods of distribution are suggested: Individual subscriptions mailed to each home; club subscriptions mailed to one address and distributed to each family; or ordered and distributed just like regular Sunday school or Training Union literature.

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Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS CAROLYN MADISON, ELEM. SEC.

The Convention

The Sunday school convention at Water Valley last week was great. Every person on the program was present and did his, or her, part in a most splendid manner. We reached many new people for conventions, and the messages, song periods, conferences, all, were such as to inspire and challenge us to greater things in the Lord. Our sincerest thanks to each one who made any contribution to the program.

The good people of Water Valley handled the convention most acceptably. Everything went along as smoothly as if it were an every-day thing with them. We greatly appreciate the noble part of the people of Water Valley. Our genuine thanks to them. Rev. W. C. Howard is the pastor of this fine church.

Picayune

During the week of February 10-14 a Sunday school training school was held in the First Baptist Church, Picayune, with representatives coming each night from eight churches in the association. 135 people were enrolled in 7 classes, and the average attendance was 101. 92% of those attending took the test and received credits. This is one of the best schools they have had.

How it does pay in big dividends to train our workers.

Training

And, while on the subject of training, let us not forget that April is the month in the Spring for Sunday school study course emphasis. Of course, we can have them any time, and should, but that is the time for a great concerted drive for greater training.

The Goodman church, Rev. Madison Flowers, pastor, and Mr. J. T. Skelton, superintendent, recently had two classes with 58 awards.

Free Book

Executive Secretary T. L. Holcomb authorizes the announcement that for the remainder of 1941 the Sunday School Board will send without charge a copy of the book BUILDING A STANDARD SUNDAY SCHOOL to any pastor who will agree to teach the book or have it taught in his church.

Requests should be sent to the State Sunday School Secretary and he will see that the book is sent out from the State Book Store.

This is the chance to get a free copy of this great book, and to help train your people by having a class in it. Order now.

Still Coming

The standards come in every week. Check up on yours, meet the short points, send in application for standard award. These have come in since last week: Waynesboro, Rev. W. A. Greene, pastor, Mr. G. H. Windham, superintendent; Columbus, East End, Rev. W. L. Marsh, pastor, Mr. Fred L. Allen, superintendent.

And these two Adult classes: T. E. L., First, Columbus, Mrs. A. G. Stubblefield, teacher; Brotherhood, Phil-

adelphia, Mr. E. S. Cole, teacher.

These Young People's classes: Young Men, First Columbus, Mr. Ralph Gilbert, teacher; Pollyanna Girls, First, Columbia, Mrs. Sebe Dale, teacher.

First One

The first standard Young People's Department for this year is the one of the First Church, Columbia. The efficient superintendent is Miss Elna Mae Stringer. Heartiest congratulations to her and her workers on this noble achievement.

REPORT OF COMMITTEE ON BY-LAW CHANGE

At the Baltimore Convention (1940) L. E. Barton of Alabama offered the following amendment to the By-Laws: "Members of the General Boards, the Executive Committee, and the Commissions of the Convention retiring each year shall not be eligible for re-election immediately. This shall apply to the seminary boards where it is not in conflict with their charters." This matter was referred to a committee of seven to report to the next Convention.

Your Committee begs leave to submit the following report:

1. Your committee heartily favors the principle of rotation of members on all the Boards and Commissions as far as it is possible without crippling the work of these bodies. Of course, our first concern must be for the work fostered by the Convention.

2. After careful consideration of the interests of the General Boards especially, it is our conviction that this amendment should not apply to them, since they handle property and investments of large proportions, and it seems wise that there should be a degree of permanency in the members of their local or finance committees. This seems important in order to conserve the financial interests of these boards, which of course, are the financial interests of the Convention.

3. As to the Commissions, as they do not fix the policies of the Convention, but deal with matters more or less technical, there seems to be no need to apply the amendment to them.

4. However, it does seem wise that this proposed amendment should apply to the Executive Committee of the Southern Baptist Convention, and we so recommend. The Executive Boards of the State Conventions, we understand, work under a provision similar to that proposed by the Barton amendment. It is manifest to all of us that the Executive Committee of the Southern Baptist Convention has come to be perhaps the most powerful committee in our Convention. And since most important matters of finance and the fixing of percentages are referred to this committee, the Executive Committee has unusual powers. To change its personnel according to proposed amendment would safeguard the Convention against abuses that might arise from a committee to which most important matters are referred. It seems to us that a committee with such powers in shaping the policies of the Convention should always be most sensitive to the will of the Convention.

And such change in personnel from year to year would prevent the Executive Committee from becoming a super body, largely dominating the policies of the Convention. This committee, in our judgment, should be immediately amenable to the will of the Convention. This amendment would help to keep it so.

Hence, your committee recommends that By-Law No. 9, Section 2 be amended by adding the words, "No member of the Executive Committee shall be eligible for re-election until at least one year has elapsed."

Chas. A. Jones
L. E. Barton
J. E. Sammons
D. M. Gardner
Porter M. Bailes
B. V. Ferguson
John F. Vines
Committee

APPRECIATION

Bryan Simmons

For more than a year and a half of the time the writer was connected with B. O. B. F. he had a room in one of the dormitories occupied by more than thirty boys from two and a half to eleven years of age. We played and prayed together. We told funny stories, character stories and Bible stories. They came to me with their pleasures and with their worries. I had no official connection with them; but as a friend I corrected, counselled and encouraged them.

The morning I left, many of them came to my room asking questions and claiming any little trinkets I might be leaving. They vied with each other in helping me get my things to my car. When the time came to leave, with much effort at self-control (for I love those boys) I said good-bye and hurried down stairs. When I stopped to tell their matron good-bye I heard a sound I shall not soon forget.

It was the sound of those fifteen or twenty boys crying because brother Simmons was leaving. It makes me sad to think of them crying; but I count this an unique and genuine expression of appreciation. It also bespeaks their characters and their appreciation for all that is done for them.

The people of the state should de-

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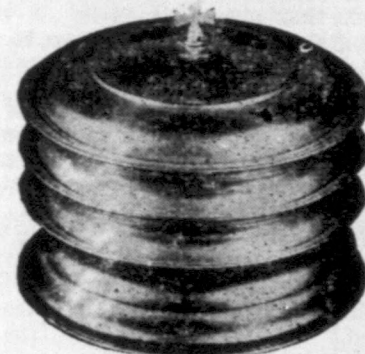
light to provide for such boys and then watch them grow into fine, useful men. May the Lord bless them in their work and in their play and may He give tact and patience to those who direct their development.

Just before the above good-bye was spoken "my quartette" came over to sing a farewell number. They have often sung better; but never was their singing more appreciated. These (or others like them) have gone with me on many trips in behalf of the Orphanage and they have always been considerate and ever anxious to represent the Orphanage to the best advantage. The Orphanage has a warm place in many hearts because of their efforts. May their talents be developed, their dreams realized and their lives enriched with Christian service.

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The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

Does someone often tell you "I want you to remember this" or does the teacher say "Here is something for you to memorize", or "This is important, be sure to remember it?" Well—I want to talk to you about something exactly opposite, and that is "forgetting". Sometimes it is easier to remember things than to forget them, but sometimes it is more important to forget them. Maybe you have heard it said that an elephant never forgets, but I ask you who wants to be an elephant?

In the church, in the school, and in the home, we need to practise the fine art of forgetting. What are some of the things which we need to forget? Well—What about the injustices or unkindnesses which we have suffered from others? No good ever came from harbouring the memory of injuries to ourselves in word or deed. The best thing we can do with them is to forget them. Another thing for us to forget is the good which we have done. If opportunity comes our way—as it does daily—and we can be helpful and kind and gracious, let us seize the opportunity and then let's forget our good deeds. The world is too full of other opportunities for good, for us to rest and gloat over our past performances. Besides that, the beauty of a deed is lost in any personal pride that accompanies it. A third thing that I'd suggest for us to forget is the sins of which we have repented and for which we have been forgiven. God has wiped them out and has promised not to remember them, so why should we? If He gives us a clean record, let's be grateful and try to keep it clean.

These and some other things that I hope you will think of are probably what Paul meant when he said, "Forgetting those things which are behind." Let us cultivate the fine art of forgetting.

With love,
Mrs. Frances Steele.

Guess My Name

1. I am a king who was higher from the shoulders up than any of my people.

2. I was very angry when the women said that I had slain my thousands but David his ten thousands.

3. When an evil spirit came upon me, David came and played his harp, and the evil spirit departed.

4. My son, Jonathan, loved David as his own soul.

Guess my name.

Gloster, Miss., Feb. 18, 1941
Dear Mrs. Steele and Children's Circle:

As I said in my last letter, I enjoy writing and also promised to write again. Well—I'm sticking to my promise.

In Gloster, we now have many organizations such as Royal Ambassadors, Sunbeams, Girl's Auxiliary and Y. W. A. I am a member of the Girl's Auxiliary. I like the work very much. We have nineteen members and most of them are always present. Our president is Alice Adams, the vice president is Betty Jean Haynes, and I am the secretary and treasurer. I like my work very much. I hope that someday I may become a G. A. leader and Sunday School teacher.

We have two new members in the twelve year class which we are proud of. Our class is studying about Jesus and the different things He did in His life.

Mrs. Steele, I would like very much to join the Daily Bible Readers' League. What must I do to become a member? I think I know one of the

requirements is to read the Bible every day. I do this just before I go to bed.

I must close, saying look for another letter from me.

Your promises to write.

Evelyn Sansing.

P.S. I am enclosing some questions too:

1. What book of the Bible does not mention God's name?

2. What Psalm contains the names of five different animals?

3. Give the names of the five different kinds?

4. Why should every boy and girl read the Bible and want to go to Sunday School and learn everything possible about Christ?

Evelyn Sansing.

Evelyn, we are glad you like to write, for we enjoy your letters. You must have an excellent G. A. as well as a good Sunday School class. I'd say you are getting first class training to be a leader yourself. The only requirement for membership in the Daily Bible Readers' League is that you read the Bible every day. I'm adding your name to our membership since you are now reading your Bible daily.—F. L. S.

Tula Star Route
Oxford, Miss.,
Feb. 28, 1941.

Dear Mrs. Steele:

I am a little girl ten years old and in the fifth grade. This is the first time I have written to the Children's Circle. I wish to join the Daily Bible Readers' League, so please send me a pamphlet so I can use your plan to read the Bible. I go to church and Sunday School every Sunday. I am sending ten cents to be used where it is needed most.

A new friend,

Jamie Ruth Weeks.

Jamie Ruth, your pamphlet is on its way and I hope you will find it helpful. If you follow it, it will enable you to read the Bible in a year. I'm happy to add your name to our Daily Bible Readers' League and am also happy to thank you for your gift which you enclose.—F. L. S.

Salttillo, Miss.,
February 27, 1941.

Dear Mrs. Steele:

Here I come again. I am sorry I stayed away as long as I did. Maybe I won't stay away quite so long next time. Anyway, I hope not.

I want to join the Daily Bible Readers' League. Please send me a pamphlet so I can begin soon. I am enclosing the dime that I forgot last time.

Yours truly
Janie Branyon

I'm sending you one of the little Bible reading guides, Janie, and I'm enrolling you on our D. B. R. L. members. Just remember to read your Bible every day. Thanks for the gift. I'm glad it wasn't lost.—F. L. S.

Taylor, Miss., Feb. 25, 1941

Dear Mrs. Steele:

As I am staying home from school a few days because the school pump is broken, I have decided to write to the Children's Circle which I enjoy reading very much. I would like to ask a question. The answer will be found in the Old Testament. Here is the question: "Can anyone tell in what chapter and what verse in Isaiah that you can find a word with eighteen letters?"

I am enclosing a dime for the orphans.

Yours friend,

Joyce Austin.

I hope some one can answer your question, Joyce. You have me "stumped" all right. We are grateful for

this gift to the orphans.—F. L. S.

Silver Creek, Miss.,
March 4, 1941.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I want to join the Children's Circle and the Daily Bible Readers' League. I am nine years old and in the fourth grade. I go to Oakvale school. My teacher is Miss Mamie Hathorn. I go to Hepzibah Church. My pastor is Rev. Hilary Speights. I like him very much. Please send me a pamphlet so I can use your plan to read the Bible. I am enclosing five cents for the orphans.

With love

Ilyss Daniels.

Ilyss, as they say in the restaurants, your order is "coming up". We're delights to enroll you as a member of the C. C. and the D. B. R. L. too. We appreciate your contribution to the orphanage. Thanks.—F. L. S.

Lumberton, Miss.,
March 3, 1941.

Dear Mrs. Steele:

Here I come again. I am busy in school. We are making a garden and have planted radishes, carrots, turnips and onions. I went to Sunday School yesterday. I go every Sunday I can. Mrs. Potter is my teacher. I like her very much. I am sending ten cents for the orphans.

With love,

Joan Mobley.

Joan, that garden sounds interesting and in time it is going to taste better than that. Your gift is greatly appreciated. We shall have pleasure in using it as you request.—F. L. S.

New Orleans, La.
March 5, 1941.

Mrs. X. O. Steele,
Magee, Mississippi

The Baptist Bible Institute is now in the midst of what we have come affectionately to call "Home Coming Week." We are having a great program and are grateful for those who are making it such a blessing to faculty and students and visitors.

Enclosed is receipt for the \$8.80 sent from the Children's Circle for the Baptist Bible Institute scholarship. We are increasingly grateful for all that these gifts mean to an earnest and eager and consecrated student and to her future service to the Master.

It is a joy to report that we are having a great session and we are looking forward to commencement time as the closing of the best session in the history of the Baptist Bible Institute.

Again thanking you, and all who had a share in the gift, I am

Yours gratefully,

W. W. Hamilton, President

New Members of Daily Bible Readers' League

Janie Branyon, Jamie Ruth Weeks, Ilyss Daniels and Evelyn Sansing.

SHUT IN

Brother Joe Woodyear of Roxie has been a shut-in for three or four years. His only fellowship with other Christians is where they come to his home, or where the Baptist Record comes, or where he hears a sermon over the radio. He recalls the answers to prayer of God's people in bringing peace more than twenty years ago, and believes it can be done again.

Also that there is great need of

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prayer for the enemy among church members today. He believes that if God's people will humble themselves and pray and seek His face and forsake their wicked ways, God will still hear from heaven, forgive their sins and heal their land.

—BR—

PROGRAM FOR THE FIFTH SUNDAY MEETING OF THE COPIAH COUNTY BAPTIST ASSOCIATION, HAZELHURST BAPTIST CHURCH

March 30, 1941

Sunday School Program—Rev. O. O. Hailey in charge.

10:45—Devotional: "Jesus as Teacher and Evangelist", John T. Armstrong.

10:55—"The Sunday School in the Field of Religious Education", Professor W. H. Smith.

11:10—"The Sunday School in the Field of Evangelism", Dr. R. A. Tullos.

11:25—Song and Prayer.

11:30—Sermon: Preacher to be secured by Dr. White.

12:00—Lunch—to be brought from home.

BTU Program—James Fairchild in charge.

1:00—Song and Prayer.

1:05—"What to Do at the Business Meeting", Miss Janet Anderson.

"What to Do During the Week", Carl Izard.

"What to Do at the General Assembly", Miss Marcelle Miller.

1:20—Awarding of Banners—Business.

1:35—Special Music—Wesson High School Glee Club.

1:40—"Evangelism in the Training Union", Dr. S. H. Jones, Brookhaven.

General Program—Dr. T. W. Green in charge.

2:00—Song.

2:05—"Evangelize or Fossilize", Dr. S. E. Tull, Hazelhurst.

2:20—"The Principles of Stewardship", Miss L'Na Francis.

2:30—"The Andrew Club", Rev. O. O. Hailey.

2:40—Special Music, or Song.

2:45—"Training in Soul-Winning", Rev. Mark Lowry.

2:50—"Highways and Hedges Evangelism", Rev. A. B. Pierce.

3:00—"Advertising the Kingdom", Dr. G. P. White.

3:15—"The Hundred Thousand Club and the Now Club", Dr. T. W. Green.

3:25—Announcements.

3:30—Adjournment.

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Have you read "Church Loyalty"? This is a new book written by W. H. Preston, and written especially for young people. It is one of the books in the My Covenant Series and should have a wide reading. Published by the Broadman Press, and sold at the Baptist Book Store at 65 cents a copy. Why not get several copies and use them for group discussion in your union.

—O—

Thinking of Books

We have the report on study course awards for the period of five years ending Dec. 31, 1940. Total, one million, one hundred sixty thousand eight hundred and fifty-eight. This was a little below the high goal set for that period. Seven of the 19 states in the Southern Baptist Convention reached their goal. Mississippi was one of the seven. We had set a goal of 50,000, and we issued 50,664. Thanks to pastors and other leaders for their fine cooperation in this program. Our goal for the next four years is 50,000 for the four years, an average increase of 2,500 a year. Will we accept the challenge? Will we write victory at the close of the four years?

—O—

Congratulations To Hinds-Warren Association

Hinds-Warren Association issued the largest number of awards in 1940 of any other association in the state. Their total for the year—1,702, the only association in the state that issued more than a thousand awards in the year. They say that even with this high record they will increase their totals for the four years by 20%, the increased goal for the state. We are expecting other associations to get in the 1,000 class this year!

—O—

Three Churches and the Orphanage Get in the 200 Class

Last year three churches and the Orphanage issued over 200 study course awards: Philadelphia issued 220, Bunker Hill, Marion Co., 220, Griffith Memorial, Jackson, 434, and the Baptist Orphanage, 239. At the close of this year we should be able to report a hundred churches in the 200 class. What about yours?

—O—

Four Associations Issue Over 2000 Awards in the Five Year Plan

Four of our associations have the honor of being on the 2,000 roll for the five year period that closed with 1940, meaning that during that period they issued over two thousand study course awards during the five years. Hinds-Warren led with a total of 6,206, then comes Lebanon with 2,552, then Lauderdale with 2,462, then Jones with 2,189. Congratulations to each of these.

—O—

Bruce Organizes a B. A. U.

Bruce joins the ever growing group of churches that have undertaken to help the adult membership

of the church to train for better service. Miss Lois Tyler reports that they have organized a B. A. U. with Mrs. T. L. Sanders as the president. They write for helps for the officers and start out to do a real job of adult training. Bruce looks ahead and has already invited the 1942 District Training Union Convention for District 7 to meet with them. The convention meets this year at West Point and they will consider (some of us hope favorably) this early, and cordial invitation.

—O—

As leader of Training Union in your church you can bring to your self and to the church an added blessing by attending the State Evangelistic Conference at Clinton March 17-20.

—O—

A Correction

In a recent issue of the Record we reported a newly organized union at Calvary Church, Carroll County, and said that brother W. F. Garner was the pastor. We were mistaken in this. Brother Garner is teaching school in this community and working in the church, but brother J. M. Corley of McCarley is the pastor. We are sorry to have made this error.

—O—

The young people of the Calvary Church, Carroll County, were so helped by their first study course they have decided to take another. The secretary of the union came to brother Garner recently and asked him to order copies of "Deepening the Spiritual Life" as they wanted to study this book as they did the last (meeting one evening each week for several weeks). They selected a very fine book for their study, one that will strengthen the life of all who study it seriously.

—BR—

WEST CORINTH STRESSING YOUNG PEOPLE'S WORK

—O—

The West Corinth W. M. U. now has its young people organized and working the best that has ever been known in the history of the West Corinth Baptist Church. Approximately sixty members are enrolled in the sunbeams, R. A.'s and G. A.'s and all are active workers. Only three girls are of Y. W. A. age and they attend the Business Women's Circles.

Due to the fact that the W. M. S. was not large enough in number to be able to furnish the necessary books and materials, they sent representatives to attend a meeting of the Sunday School and Church officials to ask for help. The officials stated that since they had been noticing the programs that the different organizations were giving at church and the other work the young people were doing, they were 100% in favor of aiding in whatever way the W. M. S. asked. Money was very generously provided for a \$9 book

order and the promise of \$5 per month for the work was made. The men also added that if at any time more money was needed than the Sunday School and Church treasury could supply that they would give the remaining amount themselves. With this support and backing it is felt that a great work will be accomplished during the year.

Since some of the young people have not been organized very long they are not all yet A-1 but are working hard to meet all the requirements. The Junior G. A.'s are very proud of their record for not only are they A-1 but they also have a perfect attendance record so far for this year. The record would have been perfect for the preceding three months had not one girl been forced to miss two meetings due to a tonsilectomy.

Plans are also being made for the camps this summer. The W. M. S. is saving a part of each week's offering for the camps and several individual members of the church have volunteered to pay the expenses for some boy or girl that would not be able to go otherwise.

The counselors for the different organizations are as follows:

Intermediate G. A.—Mrs. Clay Baker and Mrs. Delbert Forsythe.

Junior G. A.—Mrs. Dewey Wallis.

Intermediate R. A.—Delbert Forsythe and Rev. Dewey Wallis.

Junior R. A.—Mrs. Fred Carter and Mrs. S. O. Gibbs.

Sunbeam—Mrs. Holder Lassiter.

—BR—

OLDHAM CHURCH

—O—

The people and pastor of Oldham Baptist Church wish to express our appreciation to Rev. E. D. Estes (State Worker) for his untiring, faithfully, consecrated work with us this week. We feel greatly benefitted both spiritually and mentally from our association.

The book, "The True Functions of The Sunday School", which Brother Estes taught, is a great book on Sunday School work. We highly recommend this book to any needy Sunday school. To know Brother Estes is to love him. We pray God's richest blessing upon him in all his future work. And we greatly miss his presence from our midst.

The Oldham Church also express our appreciation to our beloved pastor Rev. R. E. Downer for his presence with us during this week's work.

His presence has made the work more pleasant and inspiring.

We feel that as a church, we will ever be "bigger" because of their work.

Lula Grace Dixon
For the church.

—BR—

WALNUT TRAINING SCHOOL

—O—

We have just completed our Training School Week, having had the following courses: "Building A Christian Home" taught by Mrs. Frances Landrum Tyler of Blue Mountain, Miss. "Planning a Life" by Miss Lucy Carleton Wilds who is now serving as Student Secretary at Blue Mountain College. The Intermediate Manual was taught by Miss Helen Nobles and the Junior Manual by Miss Louise Davis both

in school at Blue Mountain College. We count ourselves very fortunate in having the opportunity to secure the services of these splendid workers for Christ, and they have already proven a blessing to each of us.

There was a total of fifty to take the examination, after which we all thoroughly enjoyed a peppy social conducted by Miss Dorothy Jones, Mrs. Pauline Brooks, and Mrs. H. E. Wilbanks. There is a deep appreciation too for the splendid cooperation that our Pastor and his wife, Bro. and Mrs. A. B. Hill have been giving in behalf of our Training Union Work.

Our last monthly business meeting was held the 19th of February and even tho' the snow was falling thick and fast, there was a total of twenty-eight present with written reports.

Our Prayer is that our Training Union may continue to grow, realizing that "all things can be done through Christ which strengtheneth us."

Mrs. J. D. Hobson,
Training Union Director.

—BR—

BRUCE

—O—

Brother John A. Farmer of Enterprise, who has been with Rev. L. F. Haire, pastor of the Baptist Church, conducting a week's Sunday school training course and an enlargement campaign for the church under the direction of the Baptist State Board at Jackson, enjoyed a very happy and fruitful week in his work, with large attendance at all services despite the bad weather and an increase at Sunday school Sunday of eighty per cent; had to rearrange the entire work of the Sunday school, elect six new teachers for the new classes and curtain off four class rooms in the main church auditorium for future use. There were 223 present at Sunday school with offering of \$43.30 and the congregation was greatly increased for the preaching service with results of four additions.

Thus closes a great weeks Kingdom Work in the Church which will redound much and lasting good in the future. Brother Farmer filled the Pulpit last night for Rev. Haire and left this morning for Water Valley to carry on the good work over there.

—BR—

SUBSCRIBE FOR THE RECORD

IS CHRIST REALLY COMING?

"FROM ROME TO JERUSALEM," by Dr. W. F. Tanner, explains the signs of Christ's early Coming, identifies the anti-Christ, and tells when the Kingdom will be established on earth. It gives an understandable interpretation of the world situation of today, and tells the outcome of the present war. Positively biblical. Postpaid, 25 cents, five for \$1.00. Box 819, ATLANTA, GEORGIA.

TO RELIEVE MISERY OF **COLDS** quickly use **666** LIQUID TABLETS SALVE NOSE DROPS COUGH DROPS

EYE COMFORT Relieve irritation due to over-use, exposure to Dust, Glare **JOHN R. DICKEY'S EYE WASH** OLD RELIABLE refreshes and brings comfort. Used 65 years. Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper. **DICKEY DRUG COMPANY, BRISTOL, VA.**

S. S. CONVENTION—

(Continued from page 2)

(1) We should be a PEW people. That is in our place at every service of the church and not only there in person but have all others there we can induce to come.

(2) We should be a PIOUS people. That is live clean lives—lives without reproach.

(3) We should be a PERFORMING people. A people busy in the Lord's service.

(4) We should be a PAYING people. Paying the Lord His part of our possessions—the tithe.

(5) We should be PASSIONATE people. Having a passion for the lost.

(6) We should be a PRAYING people.

Not only are we his people, with all these characteristics but the sheep of his pasture. Therefore He will protect and provide. So why need we fear.

Second Day

Morning and Closing Session

The day's program opened with the department conferences as conducted on yesterday. These were well attended.

In the general assembly a song and praise service was opened in the singing of "Guide Me Oh Thou Great Jehovah." Brother S. H. Jones led in prayer. "Amazing Grace" was sung and brother J. L. Crumby led in prayer.

"The Book of Books" devotional message by brother Timmerman presented the Bible as the only means of transforming and reconstructing our rapidly wasting civilization. The message closed with a passionate appeal for an immediate application of the power of the principles of the Book.

The Daily Vacation Bible school work was presented by brother C. E. Patch. Its importance and how it may be promoted was stressed.

The pastors present who are to lead in this great work were urged to shun the disease of "Summeritis" which is the getting by on just as little work as possible and to see that a Daily Vacation Bible school is held in every church.

In the adoption of the report of the committee on Nominations, previously appointed, composed of brethren G. C. Hodge, E. L. Byrd and H. E. Spell the convention re-elected brother J. E. Sweany as president and brother W. L. Day as vice-president.

The committee on Resolutions, composed of brethren A. B. Pierce, E. S. Flynt and L. H. Temple in their report expressed the sincere thanks of the convention to the Water Valley church for the gracious way in which they have provided for our every comfort and needs during our stay with them; to the speakers for their messages they have brought and to brother Williams for arranging such a splendid program. Approval was expressed of the Now Club in the effort to pay all our debts in three years. Approval and commendation were expressed to the Governor and all other officers who are endeavoring to enforce the laws of our state.

The closing feature of the convention was the second message of Dr. R. G. Lee based on three selections

of scriptures: Rom. 13:7, "No man liveth to himself and no man dieth to himself"; Heb. 11:3, "Abel being dead yet speaketh"; and I John 2:17, "He that doeth the will of God abideth forever."

It was a great message on the power of influence which to appreciate and to receive its benefit it will have to be heard. It created a fine influence or atmosphere from which the messengers went to their work.

S. S. AND B. T. U. ATTENDANCE

Jackson, First	1067	227
Jackson, Griffith	760	332
Jackson, Parkway	424	
Bethlehem, Jones	88	64
West Laurel	486	175
Double Springs	56	
Heuck's Retreat	81	
Bethlehem, Jones,		
February 23	115	
Crystal Springs	348	145
Springfield, Morton	123	
Vicksburg, First	511	169

Spending the night in an Amarillo, Texas, hotel, a young woman tourist who, it was learned later, had two Eastern college degrees, engaged the desk clerk in conversation.

"What have you that is of unusual interest in your city?" she asked.

"Well," he replied, "we have the only helium plant in the world, for one thing."

"Really," she remarked interested, "and is it in bloom now?"

HEALTH

How to Get It and How to Keep It

If the reading of this article teaches you only this one lesson about your own body it may be worth more than millions of dollars to you; for of what use is money without health, or after you are dead?

The lesson is this:—"Keep your system pure and you may have health and strength to gain and enjoy happiness, success and length of years." But you may ask:—

How Can I Keep My System Pure?

That is not a hard question to answer, for Science plainly teaches you that your liver, which is larger than all of the other glands of the body combined, has the special work of purifying your blood and thereby your entire system and of keeping it pure.

How Does the Liver Purify?

Physicians tell us that the liver destroys, or renders harmless, poisons such as uric acid and other toxic waste matter that is normally formed in the tissues, and also prevents the formation of poisons in the bowels by manufacturing a greenish-yellow, bitter fluid called bile, which, between meals, is stored up in the gall-bladder, but after each meal is poured out into the intestines. The bile is purgative and indirectly antiseptic or prophylactic. In health it is your bile that makes your bowels act regularly and freely every day—it is Nature's Purgative. It is your bile that keeps your bowels pure, clean and free from excessive fermentation (gas) and putrefaction. Remember that putrefactive germs do not thrive where there is fresh bile and there can therefore be no fermentation to cause gas, nor putrefaction to produce poisons, or toxins. Also, as bile is Nature's purgative, there can be no constipation if the bile is flowing naturally and freely from the gall-bladder into the bowels after each meal.

But when the bile becomes stagnant your bowels stop acting regularly and the contents become a breeding bed for the germs of fermentation (gas) and putrefaction. These poisons, (called toxins), are gradually absorbed into your blood and if the quantity be more than the liver can destroy, may circulate all over your body, poisoning, irritating or inflaming your brain and nerves, your muscles and joints, your heart, skin, kidneys, and every vital organ of your body. Your doctor calls this "intestinal toxemia," and tells you that your system is "toxic," or, if mild, "bilious."

Functions of Gall-Bladder

In 24 hours your liver manufactures about 3 to 4 teacupful of bile, which flows through millions of minute canals, or ducts, uniting to make a large tube which empties into the gall-bladder, as creeks and rivulets unite to form a river that flows into a lake. Your gall-bladder is a hollow muscle that serves the double purpose of a reservoir and a pump. Its functions are similar to those of the urinary bladder. About three hours after eating, when the food is passing from the stomach into the intestines, your gall-bladder should begin its contractions, thus pumping the bile into the small intestine where it is mixed with your food. Bile is also an essential digestive fluid, aiding in the digestion and ab-

sorption of fats and oils. Its absence inevitably causes bilious indigestion, so common in hot climates.

Nature's Danger Signals

When the bile becomes stagnant in your gall-bladder and is dammed back into your liver instead of flowing freely into your bowels, you, sooner or later, begin to feel some of the following symptoms:—Your breath may become unpleasant (halitosis), your tongue coated, a bad taste in your mouth, your coffee (and tobacco) lose their natural flavor, your food does not agree with you; you may have heart burn, gas, or fluttering around the heart, dizziness

contraction of the gall-bladder and the upper intestine (duodenum), thus promoting the expulsion of bile from the gall-bladder and bile ducts into the small intestine and thence through and out of the bowels. When you take Calotabs you know that you have taken what the doctors call a cholagogue or bile expelling medicine. It cleans you out thoroughly. Every inch of your twenty-five foot canal, including your stomach, small intestine and large intestine or colon is thoroughly cleared and washed clean and pure, and you can see and feel the bile in the stools. (Bile causes a slight burning sensation and a bright yellow or greenish yellow color.) Next morning your system feels purified and refreshed and you are feeling fine, with a hearty appetite for breakfast. Eat what you wish and go about your work, or pleasure.

*NOTE—If the stagnation of bile is caused by the pressure of a tumor upon the gall duct, or by a permanently impacted gallstone, only a surgical operation can remove the cause. But the common cause of stagnation of bile is the accumulation of catarrhal mucus in the gall-bladder or gall-duct. This mucus may be expelled by Calotabs. The mucus is caused by engorgement of the liver, usually the result of over-indulgence in highly seasoned foods, or stimulating drinks. Calotabs help to relieve this engorgement.

Formula and Action of Calotabs

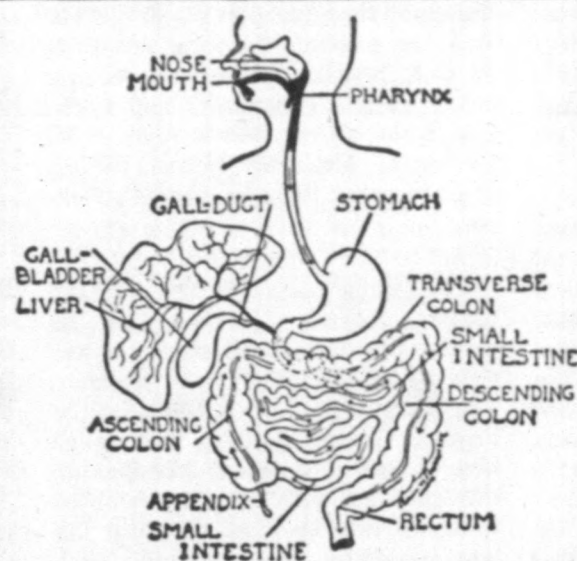
The formula of Calotabs is designed to make Calomel-taking a pleasure, to obviate the necessity of following it with a dose of Epsom Salts, and thus make it just as pleasant and safe as any other purgative. Calotabs are composed of a thoroughly purified and refined calomel combined with assistants and correctives. The calomel acts as a "cholagogue" or bile-expeller; is diuretic to the kidneys; and antiseptic (prophylactic) to the bowels, discouraging the growth of putrefactive bacteria and gas formation. The assistants act like salts, washing the calomel out of the system, preventing its accumulation and any danger of salivation. The correctives settle the stomach and bowels, preventing nausea, sickening and gripping effects. Calotabs (and water) therefore, give you the combined effects of calomel and salts without the nausea, sickening and gripping effects.

When You Need Calotabs

Unwholesome foods and drinks, or over-indulgence in good foods and beverages, especially meats, alcohol, coffee, tea and tobacco, cause engorgement of the liver with stagnation of bile, and intestinal toxemia. Colds with their toxins, bring about a similar toxic condition. Hot summer weather, overwork, mental strain, irregular habits, and lack of sleep tend to make the system toxic.

Whenever you need a thorough cleansing of the food canal, as in colds, constipation, bilious indigestion, sick headache, engorgement of the liver and its allied organs, the stomach and kidneys, you will find Calotabs a most dependable and effective eliminant. Millions of Calotabs have been used annually for twenty years. You need have no fear of using them as directed.

Calotabs are quite economical—only 25 cents for the family package; 10 cents for the trial package, at your druggist's. (Advertisement.)



Study the above drawing for a few minutes. Notice particularly how the bile flows from the liver into and out of the gall-bladder and thence into the small intestine which it enters at a point just below the stomach. A cut-off valve prevents the return of the bile from the intestine into the gall-bladder. The gall-bladder is the pump for the bile, acting like the bulb of an atomizer.

or blind spell; you may be troubled with belching or frequent passages of gas from the bowels; the gas "balloons" your bowels and presses so hard on the kidneys that it gives you pain in the small of your back over your kidneys, making you think you have kidney trouble; at night the gas in your bowels presses upon your bladder making you get up frequently, thus breaking into your sleep.

In the morning you are tired instead of refreshed. Gradually your health is injured. Your complexion becomes sallow or bilious; dark rings may appear under your eyes, you may feel lazy, dull and irritable or blue and melancholic. You may have frequent colds (catarrh) or dull headache; your bowels stop their free, full and natural action; you have constipation, gas, putrefaction and self-poisoning or "intestinal toxemia," as the doctors call it. This group of symptoms is referred to in the South, as "Torpid Liver," but apparently a better expression might be Torpid Bile Flow.

NOTE—If the above symptoms are very mild, they are called bilious; if severe, "toxic." Some may be of nervous reflex origin.

How to Make the Bile Flow

But when the bile stops flowing freely, how can we help Nature start it again? The answer is: Take Calotabs at bedtime and drink water freely the next day.* This formula is designed to increase the force and frequency of

Every Christian Should Know

By G. C. Hodge

Every Christian Should Know How To Avoid Heart Trouble.

We recently heard a person say to a friend who was in deep sorrow, "Don't Worry." The friend looked up through tears and said, "How can I help it?" The other hesitated a moment and then replied, "Be brave."

The advice given was good. No one wants to worry. But the remedy offered was inadequate. Bravery and courage cannot keep one from worrying.

Jesus said, "Let not your heart be troubled." He then gave a remedy which is one hundred per cent effective. It matters not what you are called upon to face in life your heart will not be troubled if you do the seven things Jesus said do to avoid a troubled heart:

1. "Believe in God." Believe in God your Father and in Jesus your Savior, your Lord, your Master, your Shepherd, your Comforter, your Friend that sticketh closer than a brother, and your heart will not be troubled. Multitudes of people are carrying burdens which are heavy enough to crush them, yet they are calm and full of joy and peace because they believe in God. One said the other day what many others have said, "I don't believe I could have lived through that experience had it not been for my faith in God." In God he found grace and strength sufficient for the day. Let a person doubt God or forget God and his heart will be troubled. He will become discouraged, miserable, desperate.

2. Believe this: "In my Father's house are many mansions." Don't forget that this world is not your home. Your home is in that city, eternal in the skies, whose builder and maker is God. You are in this world as a pilgrim; as a stranger in a strange land. All your work, possessions and experiences here are temporary. Believe this and your heart will not be troubled. And every Christian has this for his comfort: the Holy Spirit is his guide while traveling through this world to his eternal home.

3. Believe this: Jesus is preparing a place for you. We visited a friend in the office of a large insurance company a few years ago and heard a man in the office call three business firms. He told each of them that his company had that day mailed to a certain widow in the city a check for \$20,000.00. How can one keep from being troubled when he knows that men are trying to take from him his home and everything he holds dear? Jesus said, "I go to prepare a place for you." Believe it and realize it and you will laugh at the sharks down here. They may take your place, Jesus has another prepared for you.

4. Know this: Jesus is coming to earth again. He said, "I will come again." When he comes he will take care of all the evil doers. Some of the dirtiest crooks will never be finger printed. They will never be suspected by men. The lowest, meanest, most dangerous thief is not the

one who kills the banker and robs his bank, but the one who kills the influence of a good man or woman and steals his or her name. Our "G" men will pass him by, but when Jesus comes He will mete out justice to every one. Believe this and your heart will not be troubled.

5. Believe this: Jesus is going to receive you unto himself. He said, "If I go and prepare a place for you, I will come again and receive you unto myself." It will be like a young man who having prepared a home for his bride, comes to wed her. As they march to the altar where each will receive the other, they forget all their sorrows. And you will not be troubled if you believe John 14:1-4, and prepare for the day when Jesus will receive you unto himself.

6. Think of your eternal home. Jesus said, "Where I am there will you be also."

7. Follow the way to God, "Whithersoever I go ye know, and the way ye know." Go to God by faith and talk to him in prayer, and your heart will not be troubled.

DO YOU DO?

J. E. Dillard

Dear Pastor:

Did you make an honest, earnest, prayerful effort to get every member possible to take one or more memberships in the Baptist Hundred Thousand Club for the hastening of the payment of the debts upon our dear denomination? If not, please do.

Did you take a cash offering urging all your people to help some in paying these debts? If you did not, please do.

Did you try to get every class, union, circle, and group in your church to take one or more Club memberships to hasten the day of a Debtless Denomination? If you did not, please do.

Did you explain that the Club dues could be paid in advance thereby saving interest? If you did not, please do.

Did you tell your people they should put the money for the Club in an envelope and put their own names upon the envelope and mark it "100,000 Club" so it would be properly credited? If you didn't, please do.

Did you explain to your church treasurer that all Hundred Thousand Club money should be remitted promptly to the state secretary-treasurer properly designated "Baptist Hundred Thousand Club?" If you did not, please do.

Did you appoint a special Club committee of one from each department of your church with the chairman designated as Hundred Thousand Club leader for the year; and did you give this Club leader the list of Club members, and urge that prayerful and persuasive effort be made to keep the Club before the people, secure new members, and keep the payments up? If you didn't, please do. Do it now. Thanks.

—BR—
SUBSCRIBE FOR THE BAPTIST RECORD

THE SOUNDS OF A GOING

There are some who would say that we should be indifferent or content with our missionary program. That is the attitude of a defeatist. The most dangerous reaction that comes into the life of a man or a movement is the feeling of contentment and indifference. Isn't it dangerous to go now? Aren't there difficulties in the Interior? Why not wait till times are better? These are expressions liable to be heard from many. We expect the soldiers of our nation to be brave and to go into all kinds of danger. The newspaperman too goes into "no man's land," then why should the messengers of Christ hesitate? The Kingdom of God has always prospered under the greatest difficulties. So, any sentiments of retreat now are those of faint hearts. How fine then is it to realize that our Foreign Mission Board is planning to establish a new Mission in West China, where the Japanese invaders have not yet entered. This challenge in free China will call for our best in men and women and in prayer and gifts of life and means. "And let it be, when thou hearest the sounds of a going in the tops of the mulberry trees, that thou shalt bestir thyself." (II Samuel 5:23)—Arthur R. Gallimore.

(Foreign Mission Board.)

—BR—
GEORGE AMITE SMITH
CHRISTIAN GENTLEMAN

Whereas, God has, in His wisdom, recently called from our congregation our beloved church clerk, and brother in Christ Jesus, George Amite Smith, we count it a privilege to bear witness to these things of which we know:

Born November 30, 1879, Amite County, Mississippi, our brother was converted and united with Ebenezer Church at age of thirteen. To his happy union, October 31, 1900, with Miss Eugenia McNeil, Wilkinson County, Mississippi, were born four children. These children today maintain four Christian homes — fruit of one Christian home.

Brother Smith's "weekday" life, as a merchant, and as a planter was

characterized by the Christian graces of kindness, humility, gentleness, good temper, and a forgiving spirit. These were manifested in his attitude and dealings with the lowly as well as the more fortunate.

With the charming restraint of a Christian gentleman, brother Smith was an original and an independent thinker whose counsel was sought and respected in his church and in his neighborhood. His going was a distinct loss to Ebenezer church and to our community. As a church clerk, he was efficient, neat, punctual, and ever ready to go the second mile. His every day life was lived in the "Spirit of Christ." It is noteworthy that humble negroes, as well as prominent white families mourn "Mr. George's" going. This, we take, to be a further evidence of his vital Christianity.

Be it resolved that a copy of these words be supplied the Baptist Record, The Centreville Jeffersonian, the family of the deceased, and that a copy be spread upon the minutes of Ebenezer Baptist Church.

(Signed)

Deacons Ebenezer Baptist Church and Pastor.

Monette Gunby
T. C. Cox
Donald Chance
Haskel Frazier
V. W. Jones
H. L. Jones
Dulo White
Rev. W. C. Wood

Pull the Trigger on Lazy Bowels, and Comfort Stomach, too

When constipation brings on acid indigestion, stomach upset, bloating, dizzy spells, gas, coated tongue, sour taste and bad breath, your stomach is probably "crying the blues" because your bowels don't move. It calls for Laxative-Senna to pull the trigger on those lazy bowels, combined with Syrup Pepsin to save your touchy stomach from further distress. For years, many Doctors have used pepsin compounds as vehicles, or carriers to make other medicines agreeable to your stomach. So be sure your laxative contains Syrup Pepsin. Insist on Dr. Caldwell's Laxative Senna combined with Syrup Pepsin. See how wonderfully the Laxative Senna wakes up lazy nerves and muscles in your intestines to bring welcome relief from constipation. And the good old Syrup Pepsin makes this laxative so comfortable and easy on your stomach. Even finicky children love the taste of this pleasant family laxative. Buy Dr. Caldwell's Laxative Senna at your druggist today. Try one laxative that comforts your stomach, too.

HEADACHE
When your head aches and nerves are jittery, get relief quickly, pleasantly, with Capudine. Acts fast because it's liquid. Follow directions on label. All druggists, 10c, 30c, 60c.
Liquid CAPUDINE

New Club Rates

In addition to our EVERY FAMILY rates of \$1.00 per year or 8 1/3 cents per month.

WE OFFER THE FOLLOWING ATTRACTIVE CLUB RATES

5 subscriptions, new or renewal.....\$1.35 each
10 subscriptions, new or renewal.....\$1.25 each

For one-half or more of the resident families the rate is \$1.00 per year.

TAKE ADVANTAGE of these new rates NOW.

THE BAPTIST RECORD



Blue Mountain College Campus Scenes: (1) Main entrance Henry Broach Hall, religious activities building. (2) Henry Broach Hall. (3) Broach Hall assembly room, which will seat three hundred. (4) Student Secretary Lucy Carleton Wild's suite in Broach Hall. (5) Armstrong Home for the President. (6) Corridor in administration building. (7) Where paths meet. (8) Entrance Whitfield residence hall. (9) Partial view of administration building. (10) Facade of administration building. (11) Lowrey residence hall.

BLUE MOUNTAIN COLLEGE

A Cradle of Christian Culture
Seventy-five Miles Southeast of
Memphis In the Hills of
Mississippi

Blue Mountain College has full membership in the Southern Association of Colleges and in the Association of American Colleges. Exceptional impressions are made by graduates in graduate schools.

The first objective of the college is to train women for Christian home making. Character, scholarship, personality, and leadership are the qualities sought and developed at Blue Mountain. Emphasis is placed more on making a life than on making a living—more concern being evidenced for posterity than for prosperity. As a result, wherever its graduates are found, they are commonly in positions of leadership in church, civic, educational, club, and other cultural circles. The Blue

Mountain College graduate is the type of woman places of leadership demand. The recreational and physical phases of a girl's life at Blue Mountain are adequately provided for in various intra-mural athletics as golf, tennis, swimming, softball, volleyball, basketball, fencing, archery, and shuffleboard.

It is healthful at Blue Mountain College. Located on one of the highest elevations in Mississippi, the air is pure. From copious mountain springs gushes cold, sparkling water

of exceptional purity, said by chemists to be "superior to distilled water." The forty-acre campus, a plateau in one area, rolling grassy slopes in others, and with that part of it which contains the dell and the lake still in its natural wooded state, provides an ideal setting for study, meditation, rest, and play.

THE OLDEST
COLLEGE FOR WOMEN
IN MISSISSIPPI

LAWRENCE T. LOWREY, President

Friends of Christian Education

To co-operate with the Mississippi Baptist Convention in its present effort to wipe out its bonded indebtedness, I have released Mr. Skilton from our college staff for six months to help with The Now Club. This necessitates the postponement of some of our plans for these months. One of them is the selection of students for next session.

You have been most co-operative in influencing choice girls to attend Blue Mountain College. I feel confident we can count on you to continue your help in increasing measure for the next six months.

Please send me the names and addresses of girls to whom you have spoken about the college, and the names of those to whom you may talk later.

Thank you.

Faithfully yours,

Lawrence T. Lowrey.